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“In the Cult Kingdom”

BY

JOHN ELWARD BROWN



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MORMONISM, EDDYISM AND
RUSSELLISM

BY

JOHN ELWARD BROWN

President //

International Federation of Christian Workers

Author of

“THINKING WHITE” “THE HOLY SPIRIT”
“CHRISTIAN SCIENCE, ETC.”

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RUSSELLISM

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President

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INTRODUCTORY

A certain rather prominent business man of a western state walked out of the tabernacle, after hearing one of these talks on the "Isms," and to a man who chanced to walk by his side, he said, "I am disappointed in that preacher. I thought he was too big a man—too broad minded, to turn from the great work which he is doing to make an attack on the religion of other people."

Now, this man voices the unspoken sentiment of thousands of good men and women in the churches. This attitude would be the correct one, and the Christian one, provided these men and women of the Cult Kingdom were apostles of God's truth, and were turning men and women into God's paths.

Certainly, no man could be commended in turning from the greatest of great tasks—that of winning souls to Jesus Christ—to take issue with others engaged in a like work.

But, there are religious many, and if a man is helping to promulgate a religious theory that is all out of harmony with the fundamentals of God's Holy Word, then we do him the greatest possible injury by assisting him, even in silence, in his destructive work.

A man's safety does not depend on whether he is, or is not religious, but his safety depends on the sort of a religion he has.

It is a lie from the pit of perdition, fathered by the father of lies, and circulated with all possible satanic cunning, that it doesn't matter what a fellow believes, so long as he believes something.

Fact is, a fellow may be very religious, all his days, even giving all his goods to further his ideas, and finally

giving his body to be burned, and then die a Christless death, lie in a Christless grave, and live in a Christless eternity.

There can be no neutral ground—there can be no temporizing, or compromising with error, let it come in whatever garb it will.

We are warned that in the last days these false prophets will come; and, if possible, deceive the very elect.

We are warned that the devil will come as an angel of light, to do many wonderful things.

What attitude are we to take toward these movements?

“For many deceivers are entered into the world,” warns St. John, “who confess not that Jesus Christ has come in the flesh. This is a deceiver and an anti-christ. If there come any unto you and bring not this doctrine, receive him not into your house, neither bid him God speed, for he that biddeth him, God speed is partaker of his evil deeds.”

There is no ground here on which to plead ignorance—no ground for a compromise!

To stand indifferently by, or to welcome those who are spreading broadcast false theories, is to become a silent, responsible part of this disastrous propaganda—an unconscious enemy of the truth.

But, the question arises, do these movements, namely, Mormonism, Eddyism, and Russellism, make a direct, or indirect attack on the fundamentals of the Holy book?

They say “no,” and we say “yes,” and it is because of this hopeless disagreement, between those who father these movements, and the organized, accepted church of Christ, that we lay before our readers the dangers of these movements—dangers, as we see them.

TALK NUMBER ONE

IN our introductory, we undertook to outline something of what we sought to do in publishing this series.

To be true, the Adventist may think so.

While we are yet dealing with matters in general, a further word of explanation may not be amiss:

All church movements could be classed under the general head of "Isms," should one seek to so class them.

Certainly, it would be very proper to speak of Methodism, Congregationalism, Presbyterianism, etc.

In a certain city, a very Godly man came to me with the request that I include "Seventh-Day Adventism" in this series announced for review, and seemed incredulous when I told him the Church of Jesus Christ had no fight to make on "Seventh-Day Adventism."

There are no fundamental grounds of disagreement between the organized church of Christ and the "Seventh-Day Adventist."

The Adventist believes that—all other conditions being met—our salvation, or damnation hinges on the day we observe as the "holy" day.

According to the Adventist schedule, the train must stop on Saturday, instead of Sunday; and fearlessly, and indefatigably, he works to save the human family from the eternal catastrophe toward which it sweeps through a failure to keep Saturday as the Holy Day.

On all the cardinal doctrines of the Bible—the Miraculous Conception, and the Virgin Birth, the Crucifixion, Resurrection and Ascension, the Deity of Christ, the Atonement of Christ, and the Second Coming, the Personality of the Holy Spirit, and the Infallible Bible, the Seventh-Day Adventist rings as true as steel.

He may disagree, profoundly so, on a great many different angles of these different lines of teaching, but in the essential parts, he stands with the organized Church of Jesus Christ.

Now, what is true of Seventh-Day Adventism is true of many other religious movements, that some folks would consider deserving a place in such a series as this.

There should be no conflict between religious movements, organized, or unorganized, that seek to be outright and downright loyal to the great overshadowing facts of our holy religion.

When you walk up in the presence of Mormonism, Eddyism and Russellism, you walk up into the presence of that which has strange theories to present—strange doctrines to promulgate,—all but literally, a “new” God to worship.

So radical is the teaching of these movements, that whichever one you become identified with, you must turn from the church of your saintly or sainted father and mother, to renounce and denounce it, and to enter it no more.

Between such movements as these and the organized church of Christ there can be no neutral grounds.

If these movements are right—any one of them—the church is wrong, God-forsaken and headed for hell, and the fight these “isms” are making on the organized church should be kept up, with ever increasing power, until the whole organized church is a hopeless bankrupt, loaded, bag and baggage, and tagged for the eternal scrap heap.

On the other hand, if the church of Christ, with all her weaknesses, inconsistencies and sins, remains true to the commission of Christ, and is God’s channel of truth to this and all ages, then the church must lift her banners

and declare war against every movement that seeks to hinder, or destroy her.

THE LAST DAYS

These movements, namely: Mormonism, Eddyism and Russellism, are the outcroppings of the 19th century.

What this 20th century will bring forth, none are far-sighted enough to definitely predict, but it is a pretty safe venture, that unless Jesus Christ shall come, the 20th century will hardly surpass the all but incomparable record of the 19th.

The 19th century is gone, soon to become a speck in God's great urn of history, but its fruits abide—some to bless, and some to curse.

Side by side with deeper revelations of truth, there always run the most subtle combinations of falsehood.

With whatever of blessing the 19th century radiates out to the farthest reaches of human existence,—and these blessings cannot be overestimated—the 19th century also produced more than its share of fads and fakes, that linger, to harm and to hurt.

In the world of religions, the 19th century surpassed all records, passing over to the 20th century certain movements that, in a few years, have all but become world known, and all but world recognized.

Multitudes of devout souls believe we are living in the last days.

Europe is bathed in blood, with millions dead and other millions dying.

The other nations of the world are calling, "To arms! To arms!"

We have had volcanic eruptions, floods, earthquakes,

fires, railroad, mine, and steamship disasters, until the mind reels and the heart is sick.

There has come a great falling away in the church.

Men, who, a few years ago, were preaching an "infallible Bible," a "topless heaven," and a bottomless hell," a day of final accounting, and "one way" of escape, and that through the "cleansing blood"—preaching with soul afire and with judgment-day certainty and earnestness—are now apologetically and tragically preaching an "uncertain God," a "fallible Bible," and a "human Christ."

A far-reaching apostasy is on through the church world, and every possible effort is being made to pad the church records to keep them from showing an appalling loss in membership.

These conditions have offered the most attractive fields imaginable for every conceivable religious fake.

The foundations are being shaken, and amidst this great upheaval, and this world-wide unrest, men and women are turning to whatever religion offers the largest bonus, or the most beautiful prize.

These last cataclysmic days were to be ushered in with the coming of "false prophets," and confusion was to be added to greater confusion, through the fact that light would be denounced as darkness and darkness be accepted as light, and everywhere good would be evil spoken of, and evil would be eventually crowned and robed.

Are the last days upon us?

Some profess to be able to see the veil that swings between the seen and unseen, already beginning to sway with the coming of Christ!

Satan is here, in every conceivable religious form, to blind and deceive—clothed in the livery of heaven and

using the language of the church, he parades as an angel of light.

Never since the world began its long swing through space has there been as many "Isms" and with such power as today.

Organized, capitalized and supernaturally energized—supernaturally energized from below, we believe—these religions sweep the land.

Multitudes are renouncing the faith of their fathers to take up with these disastrous extremes, in religions, just as multitudes of women are renouncing modesty and decency, to take up with every conceivable extreme in immodest and immoral dress.

SOME GENERAL FACTS

In reviewing these cults we have purposely placed them in the order of their ages.

The Christian Scientist probably thinks this is placing age before beauty, but age must be revered, where reverence can be given, and where reverence cannot be given, then deference must be shown.

Because of the worlds of material—facts and figures, that naturally seek a place in such a review as this—we must condense to the minimum, or eliminate entirely, any extensive, or extended review of the origination of the movements, or any interesting episodes having to do with the early days of their founders. These general facts seem necessary.

Mormonism.

In 1830 the Book of Mormon was published, and in April of that same year the Mormon church was organized, with six members.

This organization saw the light of day in Fayette, Seneca county, New York.

Whether this should be held against Seneca county, we will not here undertake to say.

This movement was given the euphonious and rather exclusive title of, "The Church of Jesus Christ of Latter Day Saints."

In 1835 twelve apostles were selected and a system inaugurated that included the "priesthood."

In the center of this apostleship, or priesthood, and towering high over all, stood the domineering, driving, Mormon head, Joseph Smith.

Friend Joseph claimed for himself nothing more nor nothing less than that of being God's mouthpiece—occupying the place "of an endless priesthood" and standing "as God, to give laws to the people."

The Mormon movement centralizes and focalizes about its "special revelation"—the "Book of Mormon"—and, as a movement, it claims to be God's truth to this day and age.

Eddyism.

Eddyism is the next oldest of these isms.

Eddyism was launched in 1875, and Mrs. Eddy, like the self-elected head of Mormonism, by special revelation, had herself appointed the ruling head of "Eddyism."

While Eddyism, like Mormonism, was given a form of organization, with boards, officers, and offices, yet, in the actual management of the affairs of this newer religious movement, Mrs. Eddy sat with authority unquestioned.

There has never been a movement launched in the religious world, with all the outward forms of an organization, where every law, and rule, and work, and worshiper, became the submissive servant of one dicta-

torial, jealous, suspicious, domineering head, as in that which the "Scientist" so-called, lived, moved and had his being, during the days of Mrs. Eddy!

Like Joseph Smith, Mrs. Eddy assumed the modest (???) position of becoming God's mouthpiece, speaking God's special truth to this age.

Eddyism, like Mormonism, has its book.

The first copy of "Science and Health, With a Key to the Scriptures," appeared in 1875, and around this special revelation, was an ordinary mortal, engaged in eluster. This book becomes the Christian Scientist's text book—here is to be found the condensed, Simon-pure truth of these last days—"Simon pure, or Simon Simple!"

Russellism.

Russellism is the youngest of this trio, and in some respects, the most decent.

This movement was launched in 1886, and Mr. Charles Taz Russell became the proud founder owner and manager of this, to some, very popular religion.

Charles Taz, like Josephus and Sister Mary, before stepping into the world's limelight, as a bearer of a special revelation, was an ordinary mortal, engaged in the ordinary tasks of life.

In turning from ordinary pursuits, to make his debut into the religious world, he took upon himself the honored title of "pastor," though it was claimed that at that time he had neither church, church bell, or song-book.

Like Mormonism and Eddyism, Russellism centers back into "its" special revelation—its key to the scriptures.

These books were written by Charles Taz and first appeared in three volumes called "Millennial Dawn," but later, we believe, these books were bound into six vol-

umes, and given the very modest and very misleading title of, "Studies in the Scripture."

Unlike Mormonism and Eddyism, Russellism, like the proverbial flea, is inclined to be transitory in operation and difficult of apprehension—in so far as its operations are concerned.

Russellism appears from a great many different sources and under a dozen or more different heads, and it is with difficulty the church keeps alongside of its rapid shifts and changing guises.

THEIR NUMBERS

Considering the number of years these different religious cults have been before the public, it is probable that they have won about an equal number of adherents.

Mormonism has shown a tendency to be clannish, and has swarmed about Salt Lake City, and overflowed the cities and states adjacent thereto.

Certain western states are owned, snout and tail, beak and talons, hide, hair, horns and hoofs, by the Mormon church.

The Mormons have their missionaries out across the nations of the world, and are seeking here and there to colonize and organize.

Eddyism, like a bad case of the society itch, has run fast and thick through certain circles of the church and community life.

There is no question, but what, considered from outside appearances, the Christian Scientist has a religion, compared with these other "isms," that becomes a "flower garden" in the center of a vast desolation!

When it comes to the attractiveness of its "prospectus," and the "fluency of speech" characteristic of its agents, Christian Science has these other cults knocked

in the head, scalded, scraped, cleaned, cut, and cured. --

In this great religious "bazaar," over which his majesty presides, most of the "shoppers" crowd around the Christian Science booth.

Many men, and some women, take to Christian Science, so-called, just like ducks take to water, or just like some children take to freckles and mud.

Eddyism, like Mormonism, has its missionaries far-flung, and seeks to win the world to its standard.

Russellism, in so far as churches are concerned, is the less conspicuous of the three.

Mr. Russell does not go so much on building as on publicity.

By paid space in newspapers, magazines, and bill boards—by cards, leaflets, circulars, booklets and books, his theories are covering the earth.

Like the plague of lice, in the land of Egypt, try as you may, you cannot get away from his gush and slush.

Like Mormonism and Eddyism, Russellism, too, has its workers in all lands, or is rushing them there, and the world at large—the civilized reading world—is coming to know something about "Pastor" Russell.

It would be all but impossible to secure anything like an accurate statement of the numbers definitely marching in these three armies.

Considering their ages, occupations and "previous condition of servitude," it is probable that they are holding each other about neck and neck in their campaign for recruits.

One day, while studying these movements, their origination, manipulation, teachings and tendencies, it came like a flash, that while these religions are the antipodes of the religious world—hopelessly irreconcilable, in that there is not one fundamental doctrine on which they

agree—yet these movements are identical in every other essential particular.

It seems, if these movements had been launched by one wise head, and that wise head had made definite effort to launch three movements as wide apart as possible in every other instance, he could not have better done the job.

Mormonism, Eddyism, and Russellism are identical, in that:

- 1st. Each claims to be God's truth to this age.
- 2nd. Each has its "special revelation," around which its work and workers cluster.
- 3rd. Each appeals to a special, distinct class.
- 4th. Each flows from a very, very questionable source.
- 5th. Each was founded by men, or women, whose reputations have been questioned.
- 6th. Each offers a special bonus, or prize.
- 7th. Each made its founder, or founders, wealthy.
- 8th. Each makes an attack on the deity of Christ.

TALK NUMBER TWO

THE Mormonite would doubtless object, most strenuously, to any sort of a classification, that would link him up with the Eddyite, or the Russellite.

The Eddyite, we know, takes serious exceptions to any intimation that he belongs to the same breed that the Mormonite and the Russellite belongs to.

The Russellite, likewise, begs to be excused, when we suggest that he take marching position with these other cults. Despite the earnest, and sometimes heated protest, made by these religionists, that they have nothing in common with these other cults, stripped of their doctrinal differences, they stand—in every underlying fact of their existence—enough alike to be triplets.

In origination, manipulation, and doctrinal agglomeration, they are of the same feather—crowing, or “clucking” alike, scratching alike, roosting alike, and eating alike.

One cannot spend much time ambling through the “fowl” yards of these noisy religious broods and breeds, without coming to the conclusion that these three chickens—namely, Mormonism, Eddyism and Russellism, are from the same nest, and hatched by the same old hen.

It might be suggested, however, that a review of some of our church organizations might bring forth this same striking similarity.

This is true, and true in the most wonderful way.

Fact is, whatever of difference there may be between the organized Protestant churches is wholly a surface difference.

On the matter of form and ceremony, rites and sym-

bols, there would be more or less of confusion and debate; but the further you go back in the matter of division amongst the churches, the less conspicuous do those divisions become.

On the surface of things, the churches of Jesus Christ are divided, and in that regard are unlike; but when you go back to the great pillars that hold up the vast structure of the Christian hope and faith, there is no difference there.

On non-essentials, there may be differences of opinion amongst the Presbyterians, Congregationalists, and the Methodists, as well as all other evangelical church bodies, but in the great essentials they stand absolutely agreed.

No one of these churches can claim to be God's special and exclusive channel of blessing to the world.

No one of these churches professes to have the "original key" to the Scriptures, without which we flounder and founder, unsuccored, and unsolved, and unsaved.

The great, organized church of Christ, though under many heads, stands hand in hand about Jesus of Nazareth, singing, "Blest be the Tie That Binds Our Hearts in Christian Love."

With Mormonism, or Eddyism, or Russellism, it is a "new" movement, under a "new" management, announcing a "new" theory—a theory so radical, and so revolutionary, that if this "new" idea is the correct idea—God's revealed truth—then it stands as the plainest sort of a fact, that for centuries the organized church has been a cheat, and a swindle, and a lie.

Does any sane man believe that God's truth has been lost to the world, for the ages past, and that humanity has had to stumble its way through unlighted darkness to death, waiting for a Joseph Smith, or a Mary Baker

Eddy, or a Chas. Taz Russell, to come with his, or her, badly written "Key?"

Mormonites say, "Yes."

Eddyites say, "Yes."

Russellites say, "Yes."

And yet, if one has the sure-enough "key," the other two have a "brass" imitation, and this brass imitation opens some other door than the one that swings into heaven.

In the event that one has the truth, and the church is a swindle, then which of the three has the truth?

THEIR DISTINCT FIELDS

However skeptical one may be concerning the Bible, an honest reading will force one to the conclusion that he stands in the presence of a single structure, the completed work of some one master mind—God.

So, too, with these religions—no man, however partial or loyal he may become to either of these movements, can sit down and review these cults,—review them honestly, and fearlessly, and fully—without being driven to the conclusion, however reluctant he may be in reaching such a conclusion, that back of Mormonism, and Eddyism, and Russellism, there is one scheming, designing, destructive head—the devil.

Men and women who are not acquainted with any of the facts to which I refer, may feel that this is an unwarranted assumption, or a biased and un-Christian charge.

We have passingly referred to certain striking points of similarity between these movements, and now we wish to take up these points definitely and at length.

We will point out some of the less conspicuous and less damaging first.

These movements are alike, in that each seems specially designed for a certain field and for a certain class.

Mormonism has always flourished best and spread fastest amongst the ignorant millions of the races.

Salt Lake City, in particular, and the whole Mormonism in general, is just now passing through the greatest upheaval of its history,—and all because light is breaking in. The younger generation of Mormons are beginning to examine the foundations of their faith, and they are finding unquestioned evidences of shocking fraud.

Wherever light and knowledge go, there Mormonism cannot go. With its peculiar appeals, Mormonism becomes specially attractive to the religiously inclined, unlettered and unthinking multitudes of the race.

Eddyism swings to the other extreme, and makes its appeal, almost wholly, to those who have a degree of learning and a measure of refinement.

Amongst the idle classes, and especially those who desire a religion that carries with it a great deal of show, but which requires no self denial, Christian Science runs riot.

Los Angeles is the greatest Christian Science city in the world, and largely because Los Angeles has more men and women of wealth and idleness than any city in the world.

Multitudes of men and women in Southern California have nothing to do but look up some new "thing" in the world of religions, and every religious movement that was ever conceived, or launched, can find some adherents in Southern California.

Mormonism does not specially flourish in these sun-kissed cities by the great Pacific, but Eddyism and Rus-

sellism are adding to their ranks with every passing day.

Russellism seems specially designed to fit in between these other two extremes.

Amongst the Russellites, you will find the folk have been gathered almost wholly from amongst the middle classes.

In either of these movements you will find the exceptions—some wise amongst the Mormons, and some ignorant amongst the Eddyites, and a few of either extreme amongst the Russellites; but these exceptions only prove the general rule.

If the devil had called all his imps in solemn assembly, and days and days had been spent in planning and launching three fake religions, with a view of occupying the whole field, satanic cunning—the united wisdom of hell, centralized and focalized on this one thing, could not have conceived three movements better adapted for the whole field, than Mormonism, Eddyism, and Russellism.

The more one studies them and their adaptation to a definite end, the more one marvels at the completeness with which they cover the field.

EACH GOD'S VOICE

“The prophecy came not in old time by the will of men, but Holy men of God spake as they were moved by the Holy Ghost.”

These holy men of God became the mouthpiece of God, and their message bore the stamp of the infallible and the imperishable truth.

These holy men lived and wrought in the constructive, or creative periods of Old Testament prophecies and

New Testament fulfillment.

These men were "holy men of God," St. Peter says, and they all spoke the language of heaven, and their words abide today, and will abide while ceaseless ages roll.

In those days, as now, there were the "other" voices, the voices that claimed divine direction and divine sanction,—imitation prophets, who prophesied lies, and who sought to lead the people from the paths which God had made for their feet.

These other voices are heard in the land, today, in ever increasing numbers and with ever increasing volume, until many a perplexed, doubt-laden and sin-cursed soul, knows not which way to turn, or what voice to heed.

According to the plainly written word of God, God's plans, begun before the foundations of the earth were laid, reached their highest perfection at the cross of Calvary, and God's revelations, in so far as the salvation of the world is concerned, were closed there.

"God who at sundry times and in divers manners, spake, in times past, unto the fathers by the prophets, hath, in these last days, spoken unto us by His Son," and when God spoke, through Jesus Christ at the Cross, and followed the "opening of the Fountain filled with blood," with the opening of heaven for the outpouring of the Holy Spirit, everything was done that heaven could do, to save the human family from the far-reaching disasters of the fall.

Mormonism comes along and teaches that God still has revelations to make, and that "it" is the exclusive channel through which God makes these revelations to these last days.

Eddyism comes along and teaches that God still has some revelations to make, and that "it" is the exclusive

channel through which God makes these revelations to these last days.

Russellism comes along and teaches that God still has some revelations to make, and that "it" is the exclusive channel through which God makes these revelations to these last days.

Now, while each professes to be the "voice of God" to these last days, and are similar in that regard, yet there is no more similarity in the "songs they sing," or the prophecy they bring than there is similarity in the bray of a mule and the plaintive bleat of a billy goat.

It just so happened, that in a certain western city, at the close of one of these talks on the "isms," a special guide, from each of these vagaries, lingered, to teach me the "ways of the Lord more perfectly."

This would not happen again, possibly, in a life time.

One did not know that the others were lingering, to bolster up his or her religious hobby.

I spent an interesting and surprising hour, in going over, to them, controvertible points in discourse.

The Mormon elder, or missionary, was as confident that the Mormon world had the "true key" to the kingdom of heaven, as I was confident that they had not.

The Eddyite—a fine woman—insisted that she had never understood her Bible until she got hold of the Eddyites' key, and then, lo! all was as clear as the noon day sun.

The Russellite, likewise, had stumbled about in a hopeless, despairing way, until at last, "heaven be praised," he chanced onto Chas. Taz Russell's six-volume key, and "hell was gone," and "a second chance was given."

Did each have the truth?

Impossible!

EACH HAS ITS BOOK

The Bible, from Genesis to Revelation, is one book.

While the Bible has its sixty-six books, the whole links into one unbroken chain of sixty-six links.

The Bible opens with the fall and the promise of the Restorer. Down through all the books of the Old Testament there runs the scarlet thread—the blood of Jesus Christ, for sinners shed. When the fullness of time had come, the manger-cradle received the promised King.

At Calvary the fountain was opened, and following the crucifixion and the resurrection, there came the ascension of Christ and the ushering in of the dispensation of the Holy Spirit.

At Calvary God provided the way.

At Calvary Jesus Christ opened the way.

At Calvary the Holy Spirit shows men the way.

The last books of the Book of Books, have to do, mainly, with Christ's return; and the whole ends with a magnificent picture of the new heavens and the new earth.

The Bible is a complete book—the revelation is a closed revelation.

All that is needed to save the nations of the world is found there; any added line, or verse, or chapter, would be a superfluity.

Lest designing men and women would dare lay their unholy hands on that which God has rounded out and completed, the flaming sword of warning is found at the closing chapter:

“If any man shall take away from the words of the book of this prophecy, God shall take away his part out of the tree of life.”

Then there comes the solemn words, first given, and the words that men need to heed, today, “If any man

shall add unto these things, God shall add unto him the plagues written in this book."

Along comes Mormonism with its books, "The Book of Mormon," and "The Book of the Covenants," and these books are placed alongside the Bible, and for these spurious, cheap imitations, equal authority is claimed, and where there is conflict of teaching, the world is asked to believe that this Mormon word is God's final utterance to the race.

Mormonism substitutes for the Bible.

(In a later study we will take up, at length, the revelation that is just now stirring Mormonism to its foundations, the revelation that one of the sacred books of the Mormon hierarchy has recently been proven a swindle of the most brazen and damnable sort.)

Along comes Eddyism and lays alongside the Bible its substitute. "Science and Health With a Key to the Scriptures," contains God's latest truth to the age, and where there is any conflict between these newest revelations and the Holy Book, we are to believe that the newest revelation contains God's "corrected" ideas and plans. Go into a Christian Science service and you will find that the "First Reader" reads from Science and Health, and the "Second Reader" reads from the Bible.

The "First Reader" has his name published in the Christian Science literature of the nation, but the "Second Reader" is not mentioned.

Go into the Mother church, Boston, and you will find the words of "Ma" Eddy just a little more conspicuously chiseled on brick, or stone, than the words of Jesus Christ.

This conglomerate, ludicrous mess of disjointed gibberings, in the Christian Science Temple and the Christian Science scheme, takes the chief place.

Christian Science substitutes for the Bible.

Along comes Russellism, with its books, which like Mormonism and Eddyism, are placed alongside the Holy Book.

For "Millennial Dawn," or the "Divine Plan of the Ages," or "Studies in The Scriptures,"—these being some of the titles under which the Russell works are known, Mr. Russell's official organ says: "If the six volumes of Scripture Studies are practically the Bible, topically arranged, with Bible proof texts given, we might not improperly name the volumes 'The Bible in an Arranged Form.' That is to say, they are not mere comments on the Bible, but they are practically the Bible, itself. Furthermore, not only do we find that people cannot see the divine plan by studying the Bible by itself, but we see also, that if anyone lays the "Scripture Studies" aside, even after he has used them, after he has become familiar with them, after he has read them for ten years—if he then lays them aside and ignores them and goes to the Bible alone, though he has understood his Bible for ten years, our experience shows that within two years he goes into darkness. On the other hand, if he had merely read the "Scripture Studies" with their references, and had not read a page of the Bible, as such, he would be in the light at the end of two years, because he would have the light of the Scriptures."

Jesus Christ says the revelation is a closed revelation, and warns meddlers, and schemers, and sceptics, and fools, that any attempt to add to or take from, means that the most fearful judgments shall be visited upon such tamperers or such knaves.

Mormonism says Christ is a liar, and "it," not Christ, has the final word for the human family.

Eddyism says Christ is a liar, and "it," not Christ, has the final word for the human family.

Russellism makes Christ a liar, for he taught that the way was so plain that fools need not err, and if there was a lack of understanding, the Holy Spirit was to guide into all truth, but Russellism has the effrontery, the brazen audacity, to announce to the world that without this certain Russell exposition, the truth cannot be known, and that only by its continued companionship can one have fellowship with God and life in His dear Son.

Our readers will see again, how strikingly and damnably similar these movements are, in that each tries to lead the human family off after its cheap imitation, or cheaper complication, and so-called exposition, of the Book of Books.

But we have only begun a review of the striking similarities of these three cults!

TALK NUMBER THREE

THE DEITY OF CHRIST

IN an ancient legend, St. Martin is described as sitting, one day, in his monastery cell, studying, when, on a sudden, he heard a knock at the door.

“Enter,” was the response of the monk.

The door opened and a stranger, attired as a prince, entered.

“Who art thou?” inquired St. Martin.

“I am Christ,” was the stranger’s reply.

The sage old monk sat for some seconds in deep meditation, undisturbed and unawed by this bold declaration.

At last, St. Martin arose, and approaching the stranger, he asked, “Where are the prints of the nails?”

The infallible sign of the true Christ was lacking, and St. Martin knew the man was an imposter and a fraud.

This is a day of many Christs!

We have the Christ of Christian Science, and the Christ of Mormonism, and the Christ of Russellism, and the Christ of Theosophy, and the Christ of the New Theology, and the Christ of Sociology, and the Christ of New Thought, with a score—more or less—of other Christs who stand knocking at our doors.

Nothing will expose the sham, and the cheat, and the swindle, of the imposters quite so surely and quite so effectively, as to demand of these pretenders the “marks of the nails”—“the wounded side”—“the open fountain.”

There is no fact that has to do with man’s destiny that the devil and his cohorts hate as the fact of the Deity of Christ and the fountain filled with blood.

Each of these religions, in turn, will parade before you

its Christ, but a Christ that lacks the necessary credentials.

The religious cults of America, so far as we have been able to investigate, either directly, or indirectly, make an attack on the deity of Christ, or on the meaning of His Cross.

One of two things the devil has ever sought to do, and that is, either to rob Christ of His deity, and thus cheapen the sacrifice of Calvary, or else to make the Atonement cover all people, everywhere, without exception, or without qualification on the part of men.

How successful he has been in these attempts one can easily guess, when one looks about at the multitudes of men and women who are turning from the Protestant churches to these religious fads and fakes—fads and fakes that thus cheapen the work of the cross, or that preach and teach a universal redemption.

When you drive the pick of your investigation into the heart of Mormonism, or into the heart of Eddyism, or into the heart of Russellism, seeking to know their attitude toward this one fundamental doctrine of our holy religion, you will find that you have uncovered the most damnably dangerous fact of these fake religions.

Each, in turn, presents a Christ that Christendom does not know and a Christ that Christendom can never, never, never, receive.

These religions are alike, in that each appeals to a distinct class.

These religions are alike, in that each claims to be God's voice to this age.

These religions are alike, in that each substitutes for the Bible.

These religions are alike, in that each makes a direct, or indirect, attack on the deity of Christ, and each seeks

to either cheapen the work of the cross, making it a human sacrifice, and only that, or else seeks to make the work of the cross cover the whole of the race, without conditions or qualification.

When you rob Christ of His deity, or rob the cross of its power, you pull from under the Christian religion its central props—you take from the nut its kernel, and there is nothing left but the empty, meaningless hull.

Several years ago, Holman Hunt painted a wonderful picture of the Christ in the carpenter shop.

About Him were the saws, axes, hammers, and near by was the carpenter's bench.

The picture represents Christ as rising from His work, to wearily stretch His arms, as one does when rising from a cramped position. The light is so arranged that as Christ thus stands with outstretched arms, His body and His arms throw a picture of the cross on the wall. Apart from the cross there is no redemption, for "without the shedding of blood there is no remission of sins."

If ever there was a time when men and women need to ask for the "print of the nails," it is now, for the world is overrun with imitation Christs, used by designing men and women to exploit the race.

Over all must hang the picture of the cross.

MORMONISM VERSUS CHRIST AND THE BIBLE

In giving to the reading public some of the striking similarities of these three religions, Mormonism, Eddyism, and Russellism, we would lay special emphasis on the fact that each, in turn, does violence to the New Testament teachings concerning the Christ. Mormonism, like Eddyism, and Russellism, appropriates to itself

Christian phraseology and church forms, but practically denies every fundamental doctrine of the Holy Word.

To give our readers some idea of Mormon teaching, as we shall seek to give some idea of Eddyism, and Russellism, let us ponder these facts:

Mormonism would teach the world that there are gods many.

Mormonism teaches that Adam is the god of this world.

Mormonism teaches that Adam had many wives—Eve was but one of the many.

Mormonism teaches that these many gods were once men, as we are now.

Mormonism teaches that, as men, we may become what these gods are now.

Mormonism teaches that these gods have been exalted to their high estate through faithfulness and "fruitfulness" here, and that faithfulness and "fruitfulness" are the sure steps toward a throne for us.

Mormonism teaches that these many wives, plural wives, with their progeny, are to constitute the "kingdom" over which these "faithful" men are to reign.

Woman's welfare depends on her being united to one of the "faithful."

Mormonism teaches that on the other side we are to retain our human form and functions, and that the relationships entered into here between these husbands and their many wives, are to be continued through eternity.

The Mormon heaven is a heaven in which carnality and sensuality are sanctified and glorified.

Mormonism teaches that in the other world there are different realms, or spheres, or states and conditions.

Mormonism divides these different realms into the terrestrial, celestial and telestial.

Mormonism teaches that to die unbaptized by Mormonism is to be lost, unless your loved ones are thoughtful enough to have the job done for you. Should they become your proxy and pass through certain forms and ceremonies, there is a possibility that you will manage, somehow, to pull through.

Mormonism teaches that there are certain sins that God, Himself, cannot forgive, and that when these sins are committed there is only one avenue of escape, and that is by human sacrifice.

Mormonism teaches, or has taught, that you are loving your friends as Christ taught you to love them, if you take these friends who have thus sinned, and shed their blood; that "the smoke thereof might ascend to God," as an offering to appease the wrath that is kindled against them.

Students of history, of course, recognize in this human sacrifice teaching of Mormonism, the identical teaching of ancient Moloeh, when men were sacrificed to appease the wrath of their god.

Mormonism has its own absurd ideas concerning the return of our Lord.

According to Mormonism, Christ will come and gather together Israel, including the ten tribes of the Latter Day Saints of Mormonism, and when He thus comes the enemies of the "Saints" are to be destroyed.

Mormonism teaches that Christ was the son of polygamous parents.

Mormonism teaches that Christ was not conceived by the Holy Ghost.

Mormonism teaches that Christ, himself, was a polygamist, that Martha and Mary were His wives, and from these and other wives he had children.

Mormonism teaches that Christ's death on the Cross had nothing, whatever, to do with our sins, but had to do with the sins of Adam.

Mormonism teaches that to get rid of sins, you must work out your salvation through the teachings, and forms, and ordinances, of the Mormon church.

Such a religious system, with such astounding, silly theories, it seems, would need no refutation and no denunciation, but this crude and lewd humbug is gathering in dupes by the multiplied thousands.

Mormonism denies the deity of Christ and robs the Cross of its meaning and power.

The Mormon Christ lacks the "nail prints."

EDDYISM VERSUS CHRIST AND THE BIBLE

In all the wide world of literature there is not to be found such a conglomerate mess of irreconcilable, inconsistent, incomprehensive, inconsequential twaddle as that which is bound up between the covers of that much discussed book called "Science and Health."

Mrs. Eddy's claims to inspiration are disproved, beyond cavil, by her own teachings!

She teaches that God is mind and yet without personality.

Mind, apart from personality, is an absurdity.

She teaches that God has no knowledge of evil, and then teaches that God inspired her to teach the "moral mind" theory as an explanation of the existence of evil.

It stands without argument, that God could not have inspired her to teach a theory about something that He had no knowledge.

Christian Science teaches that God is not a person, but a principle, and we are the reflection of that principle.

Christian Science teaches that the Bible is no more inspired than the History of England, or of the United States.

Christian Science teaches that heaven is not a place.

Christian Science teaches that Jesus Christ did not come in the flesh.

Christian Science teaches that the devil is not a person.

Christian Science teaches that sin and sinner, alike, are nothingness.

Christian Science teaches that sin is not forgiven.

Christian Science teaches us that there is no day of final accounting, and no topless heaven, and no bottomless hell.

Christian Science teaches that "it" is the "gift" of the Holy Ghost.

Christian Science teaches that "it" is the second coming of Christ.

Christian Science teaches us that Christ did not die for the sins of the people, but He died as an example of perfect love.

According to Christian Science, there is no sin to be atoned for, and no need for a ransom to be paid; therefore, we are told that the Atonement is the "exemplification of man's unity with God."

"Science and Health" is shot through and through with the most shocking blasphemy, a sample of which is found in such declarations as this: "The true Logos is demonstrably Christian Science."

If this were true, then the first verse of the gospel by St. John would read: "In the beginning was Christian Science, and Christian Science was with God, and

Christian Science, and without Christian Science was not anything made that was made."

This blasphemy is not matched by the claims that Christian Science is the gift of the Holy Spirit and the second coming of Christ.

If Christian Science is the return of our Lord, then He has sadly changed since He went away.

When he was amongst the Judean hills, in the long, long ago, he opened blinded eyes, unstopped deaf ears, cleansed the leper, healed the lame, and raised the dead, and with a word, and always without money and without price.

If this hodge-podge and hocus-pocus is Christ returned to earth, then He has returned as a manipulator and a money-changer, and the saddest and most tragic of failures.

Mormonism, Eddyism, and Russellism stand side by side as the three most shocking and most brazenly audacious blasphemers of the religious world.

If Christian Science would be honest with the world, and tell it plainly just what it did believe concerning Christ's death on the Cross, it would express itself after this fashion:

"Mortal mind (that never existed) thought thoughts of evil that were never thought, and did deeds of evil that were never done, and an impersonal mind, called God, sent to this material world (that never existed) a living manifestation of Himself, in a material body (that never existed), that He might be the way-shower, directing the minds of men (which never had any existence apart from the one mind, God) how to overcome evil (which never had any existence and of which God had no knowledge). This living manifestation of God was known as Jesus Christ. After He had lived in a material Christian Science was God. All things were made by

body (which never existed) for more than thirty three years, He was arrested, tried and crowned with thorns (that never existed), and whipped with a scourge (that never existed), and was nailed to a Cross (that never existed), where He died a death which He did not die. He was buried in a tomb (that never existed), and there in the tomb He practiced Christian Science and healed Himself of unreal wounds in his unreal body, which he had received in His unreal death. He arose, passed through some sort of an ascension, and was rejoined to the one impersonal mind from which He had never been separated.

Such is a good analysis of Christian Science, so-called, concerning Christ and His Cross.

If matter is non-existent, and sin and the sinner nothingness, then certainly Christ did not die for the sins of the people.

Christian Science denies the deity of Christ and the power of His Cross.

RUSSELLISM VERSUS CHRIST AND THE BIBLE

Russellism, unlike Mormonism and Eddyism, teaches that Christ did die for the sins of the people.

To those who are untaught in the deeper truths of the Holy Book, the conclusion is easily reached, that of all teachers before the world today, "Pastor" Russell is the most loyal to Jesus Christ.

Fact is, there is not a religious fake in the wide world that does greater dishonor to Jesus Christ.

Overlooking the general facts of His teachings, which, as has been often said, are a combination of Universalism, Unitarianism, Restoration, Second Probationism, Swedenborgism, and Annihilationism, and approaching

the one particular truth just now up for serious consideration, let us see what Russellism teaches us concerning our Lord.

To begin with, Russellism teaches us that Christ was not God, nor was He divine, before the crucifixion and resurrection.

It teaches us that Christ was a created Spirit, and that there was a time when He was not.

It teaches that at the incarnation the "spirit Christ" became a man, and only a man.

It teaches us that when the man Christ Jesus walked this earth He was not divine.

It teaches us that at the crucifixion the man Christ Jesus was annihilated.

It teaches us that His atonement was the atonement of man—nothing more than a human sacrifice.

He did not arise in the body in which He died—that body did not rise at all, but was possibly dissolved into gas.

The "Man Christ Jesus" no longer exists.

Jesus Christ is only a spirit being now, but of an order higher than the angels.

This is the Christ of Russellism.

Mormonism teaches that Christ's death on the Cross had nothing, whatever, to do with the sins of the people, but only had to do with Adam's sin.

Eddyism teaches that Christ's death on the Cross had nothing, whatever, to do with the sins of the people, but He died as an example of perfect love.

Russellism teaches that the Christ who died on the Cross was only a spirit being, and that the man Christ Jesus was annihilated, which constituted a human sacrifice, and only that, and the body of Christ did not rise, but probably dissolved into gas.

Mr. Russell teaches that Christ returned to earth as a spirit in 1874.

He teaches that the saints were raised up in 1878.

He teaches that both Christ and the saints are now on earth, and have been since these dates named above.

He teaches that the Christian church, in all her branches, was rejected of God in 1878.

He teaches, or did teach, that the final culmination would come in October 1914.

When this time drew near, the "Pastor" announced that the end would come as he predicted, but that there might be no visible changes for the immediate present.

Russellism, like Mormonism, and Eddyism, is silent of the personality and work of the Holy Spirit.

Russellism, like Mormonism teaches that there are different levels of existence in the world to come, and that none will be eternally lost,—on the last named point, Eddyism, also, concurs.

Mormonism, Eddyism and Russellism, then, are alike, in that.

Each appeals to its distinct field!

Each claims to be God's voice to this age!

Each substitutes its book or books for the Bible!

Each makes a direct, or indirect attack, on the deity of Christ!

Mormonism claims it got its "key" from an angel.

Eddyism claims it got its "key" from the "Supreme Mind."

Russellism claims it got its "key" from the Bible.

St. Paul says: "Though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed."

And what gospel was that?

“For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the Scriptures.”

When the only Begotten Son of God, with nail pierced hands, walks up into the presence of Mormonism, and Eddyism, and Russellism, each in turn will cry for the rocks and the mountains to fall upon them, to hide them from His Holy Presence forever.

TALK NUMBER FOUR

THE "ISMS" AND THE DOLLAR

WHEN money is the principal object of life," says John Ruskin, "with either man or a nation, it is both got ill and spent ill; and does harm both in the getting and the spending. But when it is not the principal object of life, it and all other things, will be well got and well spent."

To undertake to judge any man or movement by the dollar standard, is an exceedingly dangerous thing to do, for the possession of money is not the thing that contaminates, but the motives and methods through which and by which money was gathered.

Men may have large holdings that have been accumulated through wise and careful investments, and these holdings may be consecrated to God and the world of men, and thus bless the man who built the fortune, honor God and carry attendant blessings to the world.

Men may die in the poor house and be buried in the potter's field, and yet, literally, die in want, and be damned through an all-consuming greed for gain.

It is not the possession of money that becomes the evil, but the "love" of it—the love that drives men to dishonest methods and hypocritical pretensions.

The One who is Omniscient, and He only, can look into the innermost recesses of the heart, and there read the motives that send men forth to seek gold and save it, and He and He only can pass judgment that is infallibly correct.

In the doings of men the dollar cuts an astoundingly wide swath.

No man can be said to be thoroughly tested until he has been tested on the question of the dollar, and the man who stands that test stands one of the supremest tests of our mundane existence.

When men step out into the realm of the spiritual and stand face to face with eternal verities, it seems there, if nowhere else, the dollar should be compelled to occupy one of the lowest seats amongst the agencies that have been created for the services of men.

This must be true and doubly so, in the actual experiences of those who stand before the world as God's specially anointed, bearing to the world of sinning, suffering men some new revelation, some revelation so momentous that its ushering in is to be marked in God's great calendar as a distinct and revolutionary dispensation.

While none of the founders of the many great Protestant churches of the world presumed to teach, or preach, that they had been chosen of God to usher in some new dispensation, and none of them ever even intimated that they were God's "exclusive" channel of truth, to this age, yet under God, they flung into existence organizations, world wide, that have literally placed their arms about the nations of the earth, and the holy deeds of these holy men have been written in indelible ink in the hearts and homes of the people, through all generations, since they lived and wrought.

When these Godly men, founders of these religious movements—men in whose presence Joseph Smith, Mary Baker Eddy and Chas. Taz Russell would stand as intellectual pigmies and moral runts—came to the end of their

earthly pilgrimage, they turned toward their graves as men who had given their all to the work they loved and labored for.

Not alone did they die in moderate circumstances, but their business dealings, in every regard, were always on the highest level of the most conscientious, consecrated Christians.

When we drop back to the three nation-wide "ISMS" that have been under the dissecting knife in these pages, we find that, added to the fact that each has its distinct field and each claims to be God's exclusive voice to this age, and each claims to have a substitute for the Bible, and each makes a direct, or indirect, attack on the Deity of Christ, each also, has a questionable record, when it comes to the matter of money.

While the founders of Mormonism, and Eddyism, and Russellism, professed to bring to the world a new revelation from God, each in turn had sought by every means, it seems, fair and foul, to make these professed revelations pour millions into their coffers!

Never, in the history—written history—of the world, have there been three religions launched, in which the dollar became the paramount issue, as in these three religions, and never has the dollar end been worked with such consummate cunning and such brazen audacity.

These religions, in turn, have poured millions of dollars into the hands of their founders—making them rich beyond their wildest dreams of avarice.

MORMONISM AND THE DOLLAR

Several years ago the famous journalist and novelist, Alfred Henry Lewis, made a tour of Mormondom, and his investigations covered several numbers in one of our leading magazines.

According to this writer (and he was of the world, worldly), Mormonism was growing so rapidly and so enormously rich, that it was, in his opinion, only a question of time until Mormondom would stand as a menace to the life and liberty of the nation.

This octopus had already wound its tentacles around capital after capital of western states, and, even then, it was reaching out to seats high and low in both branches of the United States congress.

Since Mr. Lewis wrote (and since he has passed away), the Mormon influence has grown, and the Mormon power has spread, until with every passing election the wily, designing tools of Mormondom, in city, state and national government, are being added to in every increasing numbers.

Mormonism stands as the sworn enemy of all existing forms of government, and teaches the faithful that the time will come when the Mormon church, under the Mormon god, or gods, will overthrow every existing form of manmade government, and their gods, by the Mormon prophet and through the Mormon people, will rule the nation and eventually the world.

Back of the Mormon church stands the Mormon Hierarchy, and back of the Mormon Hierarchy stands the Mormon Prophet, Joseph Smith, the God-man, who stands as God's infallible voice, to give laws to the people. All property interest in Mormondom, like in Eddyism and Russellism, when brought back to its final analysis is vested in the Mormon head. Joseph Smith controls banks, mines, railroads, newspapers, hotels, stores, and manufacturing industries of all sizes and kinds, and, added to this, the faithful Mormon world pours into his coffers the Mormon tithe, an ever growing stream of

gold, and for these tithes no accounting is ever asked or given.

The Mormon church, under the direction of its infallible head, owns, in a political way, many of the western states, bag and baggage, while in other states it carries the balance of power, and these facts, added to the tremendous prestige and leverage which its financial power gives in the nation, makes it possible for the Mormon Prophet to handle the politicians of the nations as the player at chess handles his figures on the chess board.

For the power that Mormonism can bestow, or the favors it can grant, multitudes of politicians stand ready to deliver the nation, roped, tied and branded, to whatever location the Mormon Hierarchy may designate.

Mormonism stands, today, the brazen confessor of a broken faith, having broken sacred vows made to the nation, and having placed itself outside the pale of decency and respect, through countenancing and sanctioning polygamous practices throughout the church, and yet so intrenched in the life of the nation, today is Mormonism, through its wily congressional and senatorial tools, and its millions in gold, that there is no shadow of doubt or fear, in the heart of Mormondom, that is not absolutely safe from attack, let that attack come from whatever source it may.

What Alfred Henry Lewis, in the series of magazine articles referred to, tried to tell us concerning Mormonism, several years ago, one of its own men is better telling us today.

Ex-Senator Cannon, ex-Mormon and the son of a deceased apostle in Mormondom, has recently sent out to the reading world a startling message, appearing in book form, under the title of "Under the Prophet in

Utah," and in this well written book, bearing irrefutable facts, concerning the whole nauseating history of Mormon treachery and Mormon indecency!

From the hours of its inception the dollar has occupied the seat of honor in the Mormon temple.

We do not mean to say that this is true of the rank and file of the Mormon church, but pronouncedly is it true concerning those who have professed to be God's voice in the building of the church.

Whatever the revelation, there was never any suggestion in these alleged God sent messages, that the Mormon people were to have any voice or hand in the management, or control, of the millions of dollars that Mormondom was pouring into the Prophet's coffers.

Just as the religious humbug is the humbuggiest humbug that ever humbugged a humbuggy people, so the religious gull is the gulliest gull that ever was gulled by a religious guller.

Men and women, who, if they had been converted to Christ, would have given meagerly of their money and services to Christ and the church, will if converted to one of these fads, give all their property and all their time, and if need be, their lives, to prove their loyalty to their leader.

Following evidences that are unquestioned, that one of their so-called sacred books is the cheapest and most brazen of swindles, there has come a spirit of questioning amongst the younger generations of Mormondom, and from reports leaking out, these young men are demanding, amongst other things, that the Prophet account to the church for the millions which the people have placed in his hands.

All is not well in Mormondom.

EDDYISM AND THE DOLLAR

Mark Twain, in one of his best written books, "Christian Science," sums up Mrs. Eddy's gifts and greed, in the realm of money, with the suggestion, that had she entered the world railroading, she would have probably come to control most of the trunk lines of the nation.

Mrs. Eddy's ungodly greed for filthy lucre, was equalled only by her inordinate, insatiable lust for power, and place, and popularity. When Simon of Samaria offered gifts of gold for the power of the Holy Spirit, that he might perform some of the miracles which St. Peter, by the power of the Holy One, performed, St. Peter said, "Thy money perish with thee, because thou hast thought the gift of God can be purchased with money."

But that suggestion which St. Peter, in horror and in indignation, denounced as being of the devil, as by Christian Science, so-called, not alone heralded as a suggestion of God, but further, this gift, the Holy Ghost, was placed in the hands of Mrs. Eddy, as her right, hedged about by every possible law, to be sold to those, and those only, who have money to buy.

Mind you, Mrs. Eddy, and Christian Science, so-called, teaches that "demonstrably" this Science is the Holy Spirit, and if Simon of Samaria had lived, today, instead of nineteen centuries ago, he would have found men and women ready to sell him the "Gift of the Holy Ghost," and with that gift the right to perform miracles, and to make merchandise of that gift in just so far as the people were willing to be made merchandise of.

No religion, in all the history of the race, has been handled on the-cash-on-delivery basis as has this religion.

While it lays down as its basic doctrine the non-exist-

ence of matter and the unreality of all things material, yet no religion in all the world of fakes and fads, has demanded that tangible, ponderable, material dollars, either in currency, gold or silver, be placed on the counter before the goods are wrapped up, as has this religion.

While this revelation, according to the Christian Science schedule, was given of God, through Mrs. Eddy, to the sinning, suffering millions of the sorrowing race, yet no religion has been hedged about by copyright and legal might, by insinuation and denunciation, and ex-coriation, as has this "science," so-called.

In a later study, we will deal, at least briefly, with the heartless, venomous and dastardly attacks made by Mrs. Eddy on some of her associates in the cult, whose only offense was that of refusing to longer tolerate her dictatorial, domineering egotism and selfishness.

For twelve lessons in Christian Science Mrs. Eddy charged \$300.

These twelve lessons were finally cut to seven.

With 100 students in class, Mrs. Eddy could give an hour's lecture and be the richer by about \$4000.

For her verbose, ethereal, pithless platitudes she asked and received her own price, while for "Science and Health," possibly the best written of the many manuscripts of the much discussed P. P. Quimby (which she doubtless plagiarized verbatim and ad finem), which probably cost her fifty cents a copy delivered from the press, for this, the key pin of the whole Science temple, from three to six dollars—according to binding—was asked and received.

Nor was this all—these different books, placed on the market at extortionate figures, were not alone to be bought by the "faithful," but they were to assist in their sale on threat of ex-communication. In the Chris-

tian Science Journal, and over her signature, Mrs. Eddy warns the faithful: "Christian Scientists in the United States and Canada, Science and Health with the Key to the Scriptures, and my other published works, are the proper instructors for this hour. It shall be the duty of all Christian Scientists to circulate and to sell as many of these books as they can. If a member of the First Church of Christ Scientist shall fail to obey this injunction, it will render him liable to lose his membership in this church."

Though a revelation direct from God, no revelation has had to be revised as often as Science and Health—the revised editions running up into laughable and unbelievable numbers.

And why has Science and Health been so often revised?

In February, 1908, Mrs. Eddy notifies the faithful, through the Journal, of a soon to appear "revised" edition:

"I request Christian Scientists, universally, to read the paragraph beginning at line thirty on page 442, in the edition of Science and Health which will be issued February 29th. I consider the information there given to be of the greatest importance."

And what was this information that was so important that Christian Scientists, "UNIVERSALLY," were to purchase a revised edition of Science and Health to get?

Here it is: "Christian Scientists, be a law unto yourselves, that mental malpractice can harm you neither when you are asleep nor when you are awake."

For that little squirt of meaningless nonsense, a revised edition of Science and Health was called into existence, which doubtless netted the Eddy "till" several thousands of dollars.

Through changing chapters and shifting paragraphs,

and injecting meaningless phrases, "revised" edition, after "revised" edition was rushed out to the faithful, and the faithful stood and delivered, until, in the few years that Mrs. Eddy had this "gold-brick" to work, she succeeded in stacking up the neat little fortune of over two millions of dollars.

According to Science, so-called, she "copy-righted" the Holy Ghost, and monopolized the "second coming" of Christ, and sold these out for cash to any fool that would buy.

RUSSELLISM AND THE DOLLAR

Dr. William T. Ellis, the noted journalist, who at that time was editor afield for the Continent, made a trip to Brooklyn to study Mr. Russell and the Russell movement, first hand.

"I went to Brooklyn," Dr. Ellis said, "seeking a prophet and I found a business man! Instead of a humble seeker after truth, I found one of the cleverest propagandists of the age—a man before whom John Alexander Dowie, Mary Baker Eddy, Madame Blavatsky, Abbas Effendi, Elijah Sandford and Joseph Smith pale into puerile ineffectiveness. When it comes to raising money, most pastors, secretaries, and financial representatives of benevolent causes, can sit at Russell's feet."

In a little booklet of wide circulation, issued by a Presbyterian minister in Canada, a minister whom Pastor Russell has sued for libel, there appear the following interesting facts:

"Under direct examination by his attorneys, (quoting from Facts and More Facts Concerning 'Pastor' Russell) he was asked, 'Now, if these charges did appear in the Brooklyn Eagle (charged with being connected with lead, asphalt and turpentine companies,) are any of

them true?' 'They are not true,' was Pastor Russell's most emphatic answer. But when he was forced into the witness box by the defense and learned that we had the facts about the companies at hand and the charters of them in our possession, he made a clean breast of the whole thing. He confessed being a stock holder in the Pittsburgh Asphaltum Co., which afterward became the California Asphaltum Co., the organizer of the Selica Brick Co., which he entirely managed from the Bible House on Arch street, Pittsburgh, the Brazilian Turpentine Co., of which he had a controlling interest, a cemetery company located in Pittsburgh, the United States Coal and Coke Co., with a capital stock of \$100,000, and the Watch Tower and Tract Society, of which he is president and owner."

When Pastor Russell sued the Brooklyn Eagle, after it had exposed some of his cheats and swindles, and the case was brought into court, it was proven, that while the pastor was predicting the end of the world in October, 1914, and the faithful everywhere were getting ready for the final consummation—some even selling their all, and standing ready to pour their money into the "Pastor's" till, that the "Pastor" was evidently getting ready for everything but the end of the world. It was at this trial that the discovery was made that Pastor Russell was president, or controlling factor, in a whole series of interlocking corporations, through which he translated his business, and it was there admitted that one of these organizations had brought him over two million dollars in ten short years.

Russellism, like Mormonism and Eddyism, may give surface indication of a far-reaching organization, with officers and directors galore, and to the world these may appear to have authority and power, but to those who

stood, or who stand, on the inside and under the domination of a Smith, or an Eddy, or a Russell, there never has been, and there never will be, any false notions as to where stood the court of final appeals.

All the millions of dollars that have been poured into the Mormon, or the Eddy, or the Russell till, centralize and focalize back into the unquestioned control of the ones, or the one, who stands as the supreme head.

Through paid space in most of the leading dailies of this country Mr. Russell has advertised his wares, and no more expert advertiser ever entered public print.

His no-hell-ism, and second-chance-ism, appeals and appeals profoundly to millions of this sin-cursed world, and the average man, whose life is given over to pillage and plunder, would be glad enough to spend a few dollars, or a few thousands of dollars, if he could have "Pastor" Russell, or any other "pastor," convince him that those two propositions were true.

Even the papers, however, are beginning to rebel, and only recently, the Chicago Tribune and the Chicago Herald, each in turn, cancelled its Russell contract, and followed these cancellations with a public apology for running the Russell copy, even for pay.

The Tribune, which claims to be America's greatest daily, in cancelling the Russell contract, offered as a reason, not that "Pastor" Russell advanced new theories in the religious world, but the cancellation was decided upon because of his questionable reputation in the world of morals and business.

Following this cancellation and apology to its readers, the Tribune ran a series of articles, covering a week, dealing with the seamy side of the "pastor's" life.

The divorced wife of "Pastor" Russell says her former husband is now seeking to imitate John Alex-

ander Dowie, who, as Elijah the Second, rode up and down the land in special trains, dressed and conducting himself like a king.

Across the continent "Pastor" Russell has gone on special trains to be wined and dined, and lauded, and applauded, by his poor, deluded followers, and always as the very mouthpiece of God, and the bearer of a new dispensation to the world.

On the question of the dollar, Mormonism, Eddyism and Russellism, are alike, in that neither of them will stand the test of honest investigation.

TALK NUMBER FIVE

THE "ISMS" AND THEIR BONUS

"But the religion (or wisdom) that is from above, is first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy."

THERE is no word, probably, in the vernacular of the church, more often used and more often abused than the word "religion!"

At all sorts of church gatherings the word is passed from lip to lip, and always used in the same narrow, exclusive and limited sense, in which Christianity is used.

To multitudes, the words, "religion" and "Christianity" are synonymous, and yet these two words should be as widely separated as the poles.

To be true, to be a Christian is to be religious, but to be religious is not necessarily to be a Christian!

Here is the danger in using these two words interchangeably—men and women come to believe that one's safety depends entirely on whether one is or is not religious.

To be religious is to be saved, they think.

Now the Bible, unquestionably and incontrovertibly, teaches that a man may be the most religious of the religious, giving his fortune to spread his theories through the land, and at last giving his body to the martyr's fire, and then die a Christless death, lie in a Christless grave, stand at a Christless judgment bar, and live through a Christless eternity.

To insist, as some do, that it matters not whether you are a Mormon, or an Eddyite, or a Russellite, or a Unitarian, or a Universalist, a Mohammedan, or what not, to be religious is to be saved, is to advance a theory that bankrupts the Word of God, does away with the Atonement and makes God a liar.

If it were true that all men and women who are religious are to be saved, then all men and women would be saved.

Swing out into whatever realm of human experience you will, and all the way up and all the way down, you will find that practically every man or woman, of whatever color or kind, has a religion. Even those who are the most bitter in the denunciation of all religions, are dominated by superstitions that become to them as real as life and as awful as death.

There are a hundred different religions abroad in the land.

Some of these religions are in open antagonism to Christ and His church.

Some of these religions are professedly friendly, but unlike the religion of Christ in every essential of their existence.

Some of these religions are claiming to be the genuine article—claiming to be the religion of Christ, dressing in the livery of Christ's church, and using the language of Christ's church, and adopting the same form of worship as Christ's church, and yet, down underneath all these pretensions, there are the false doctrines that brand these religions as the worst sort of fakes!

The more nearly like the real thing a religion may become, without being the real thing, the more damnably dangerous that movement becomes.

Over against these vagaries of men, God throws, with

the finality of the judgment, the verities of His plainly written and infallible truth, and if men turn to these false prophets and worship their false Christs, then they must stand at the Christless judgment seat, to be judged with those who have openly rebelled against the government of God!

God's word teaches us that there is but one religion that can wash the heart, elevate and purify and ennoble the life, and stand us at last faultless before the throne, and that is the religion, blood bought and blood wrought—the religion of Christ. This religion, James tells us, "is first pure, then peaceable, gentle, and easy to be entreated, full of mercy, and good fruits, without partiality and without hypocrisy."

That these "Isms," under discussion in this series, do not stand the test when measured along side of this standard, goes without saying.

"Pure" they are not, for, as we shall see in coming studies, neither of them flows from a fountain that is pure.

"Peaceable" they are not, as Mormonism stands the sworn enemy of the nation, while the other two present a "peace" that is a fake peace, for there can be no peace where Christ's cross is made of none effect.

"Gentle" and "easy to be entreated" they are not, as men and women will testify, who have had reason to question their faith.

"Full of mercy" they are not, as Science, so-called, teaches that to sympathize with sin and suffering is to dethrone God as the God of the universe.

"Full of good fruits" they are not, for how can good fruit grow on a corrupt tree?

"Partial" they are, but possibly no more so than the

great organized church of Christ, for their partiality abounds as well.

“Without hypocrisy” they are not, for hypocrisy lies at the heart of every one of these fads.

Now then, the question arises, if these religions have their distinct fields, and each claims to be God’s truth to this age, and each substitutes for the Bible, and each makes an attack on the deity of Christ, and each has made merchandise of the people, and each flows from a questionable source (as we shall see in coming studies,) then why do men and women of unquestioned mental and moral integrity take up with these cults?

In part at least, the recruits to the ranks of these “Isms” are there because they were offered something “extra” by these cults, to turn their time, money and service that way.

Each of these “Isms” makes an appeal for followers on the distinct ground that it will do something “big” for humanity that the church has never offered to do.

This is, in very large part, the secret of the rapid growth of these cults.

Without the “prizes” which they offer, they would have never been heard of.

What are their prizes—and what is their bonus?

MORMONISM AND ITS BONUS

“There shall arise false Christs, and false prophets, and shall show great signs and wonders.”

America is pronouncedly and confessedly the home of the bargain seeker.

Here he originated, and here he lives, and here he propagates his kind.

The nine-cent, and the nineteen-cent, and the twenty-

nine cent, and the thirty-nine cent counters of the average department store are crowded with all ages, sexes, colors and kinds.

The stores that offer the greatest bargains have the greatest crowds, and around the counter on which the special bargains are stacked there crowd the rich and poor.—the old and young—the freaks, and the freckles, and the flips and the flops, and flirts and things. This bargain hunting, prize seeking, bonus chasing streak runs through the warp and woof of common humanity.

The devil knows the weakness of the race, as God knows both its weakness and its strength.

It is the conviction of multitudes that these "Isms" were concocted in the lower regions, and each owes its rapid growth in the world to the fact that each makes its appeal to this bargain seeking craze that sweeps the land.

Just as you will find the rich, and the refined and educated, crowding the bargain counters of America, elbowing their way through poverty, ignorance and vice, so you will find in these "Isms" all ages, and scattered through the three, all classes, and they are there for no other reason under heaven, than that they were offered "special" inducements for marching with these cults!

Mormonism, Eddyism and Russellism, have not made any very great headway amongst the other nations of the world, for the other nations of the world are not crazed with bargain seeking, and especially is this true, when it comes to religion.

The religion of Christ is never placed on exhibition at reduced prices, and is never announced for sale sandwiched in between rattle boxes and teething rubbers.

But what are the special inducements that these fake religions hold out to their blinded dupes?

Let us see!

To begin with, Mormonism makes its special appeal for followers on the ground that salvation can be had by observing rites and forms, and that salvation in Mormonism carries with it the prospects of becoming a God in the world to come.

It was with the assurance, "Ye shall be as gods," that the devil intoxicated our first parents, and led them to their overthrow.

In Mormondom the assurances are changed from "Ye shall be as gods," to "Ye shall be Gods."

There are two forces in every human life that must be subjugated and controled—one is the "Pride of Life," and the other is the "Lust of the flesh."

The world's greatest prophets, and priests, and preachers have been those who have known the struggle of the angel and the beast, and they have arisen to the highest levels of service and holiness, because the beast was slain and the angel permitted to live.

This struggle means a struggle to death, and heaven—the heaven which Christ prepares—can only be won by the conquest of our baser self.

The Mormon heaven is not attained that way.

"Fruitfulness" in the marriage relations here, which means polygamy in its most disastrous and damnable forms—which further means a complete reign of the brute, is the surest way, according to Mormonism, to attain to the level of a god hereafter.

Eternal life and deification are not to be secured through faith in Christ and through annihilation of the beast, but, rather, these boons are to be won through works that you are able to perform in Mormondom, and through a free rein to your animal passions.

The Mormon heaven is a place where husbands live with their wives continuing the same relationship that they sustained toward them while here in this life.

The Mormon heaven is a place where sensuality in its rankest forms is sanctified and glorified.

There are many gods in the Mormon heaven, and what we are now these gods once were, and what they are now, we may some day become.

Join us, is the appeal of Mormondom, and we will let you work out your salvation.

Join us, is the appeal of Mormonism, and we will legalize and glorify the outreaching of the brute.

Join us, is the appeal of Mormonism, and we will exalt you to the throne of a deity in the world to come.

“Ye shall be as gods,” said the devil.

“Ye shall be as gods,” says Mormonism.

EDDYISM AND ITS BONUS

“But there were false prophets also among the people, even as there shall be false prophets among you, who privily shall bring in damnable heresies, even denying the Lord that bought them

Through covetousness shall they with feigned words make merchandise of you.”

What is the bonus which Eddyism holds out?

When it comes to the immediate present, the bonus which Eddyism offers makes the bonus of Mormonism and Russelism look like three-cent pieces with holes punched in them.

When it comes to the bonus of the Scientist, having to do with the life that is to come, Mormonism and Russellism run neck and neck with Eddyism.

Mrs. Mary Baker Glover Patterson Eddy, in one of her

published statements, made the claim that nine-tenths of her followers had been healed in Christian Science.

This was the strength of her movement, she would claim, and yet it is probable that here is the weakness of her movement.

A score of religions, within the past century, have been launched and have grown to rather appalling proportions,—religions that have made their one appeal on the basis of healing for the body.

These religions that wrought such wonders —Dowieism in the past few years, for instance—ran their course, drew thousands out of our churches, went to pieces and left the sad wrecks of their blasphemy and intrigue scattered everywhere.

Away back in the days of Job, the devil flung this challenge into the face of God, "Skin for skin, yea, all that a man hath will he give for his life. Touch his bones and his flesh, and he will curse thee to thy face."

God called the devil's challenge and Job was placed in the fiery furnace of testing, and yet, throughout it all, he sinned not.

The devil missed his guess on the righteous Job, but that same test, ninety-five times out of a hundred, will bring some sad revelations, today.

Let some cult come along, today, promising deliverance from the toothache, ingrowing toenails, corns and warts, and it matters not what the doctrines it brings, multitudes of church members will pack their belongings, and land in that cult camp, bag and baggage.

To become an Eddyite, means to do something more than curse God to His face,—it means to count the blood of Christ—"the blood of the covenant an unholy thing"—or an unnecessary thing.

While Eddyism teaches us that a lie is all the devil there is, Jesus Christ teaches us that the devil is a liar—and is the father of liars.

More than this, we are warned that this liar is to appear as an angel of light, and deceive the very elect, if possible.

Nine-tenths of the Christian Scientists are in Christian Science because of its promise of health to them or loved ones.

If these men and women will be frank with you, they will tell you that they had to blindfold themselves and “back” into the so-called heaven of the Scientist, and multitudes of them, even now, will tell you frankly that they don't understand Christian Science, but it has “done” so and so in a physical way, and therefore, it's of God.

This same old cheat, or swindle has been worked on the gullible race by most of the religious swindles of the world, in all the centuries gone.

To the Mormon, the body is all,—it is to be glorified and deified.

To the Scientist the body is nothing,—it is to be denied—it does not exist.

Enlist with us, is the appeal of Eddyism; matter is non-existent, and therefore, there can be no suffering, no sorrow and no death.

Enlist with us, is the further appeal of Eddyism; man is incapable of sin, therefore, there can be no judgment, no hell and no lost souls.

Mormonism magnifies and glorifies the beast, and promises, through good works, wrought out in the Mormon faith, one may rise to become a God in the world beyond.

Eddyism ignores and denies, not alone the power of the beast, but the existence of the beast, and calls men away from intelligent and persistent warfare against sin, to teach them that all evil, whether physical or moral, is to be banished through a process of elevated thinking.

Everything for which Christ died, according to Christian Science, is but the fabric of an unpleasant dream, and whatever of havoc those dreams have brought, to you, and the world, these bad effects can be erased for time and eternity, by just denying their reality and their power.

Eddyism is idealism gone to seed—it is idealism etheralized—it is an evanescent concoction of fine spun, impractical dreamings, backed up with some rather coarsely woven schemings, wrapped about with some high sounding, piously expressed blasphemy, which taken all in all, makes a very pretty little prize package for men and women who seek the bargain counter when thinking Godward and heavenward.

In Mormondom you will find men and women as pure as those who belong to any church, but they are this despite their religion.

Mormonism will appeal to the average man more than to the average woman.

On the other hand, on Eddyism, you will find the large majority of worshippers are women.

Eddyism appeals to women as it does not to men.

Amongst Scientists, so-called, there is one noticeable fact, and that is it becomes a haven for grass widows and grass widowers, and a rallying place for married couples who have no children.

Since sin and the sinner, alike, are nothingness, and man is incapable of sin, there is no crime, according to the

Scientist viewpoint, for married couples to evade the responsibilities of parentage!

Eddyism, like Mormonism, offers its bonus.

RUSSELLISM AND ITS BONUS

“A faithful witness will not lie, but a false witness will utter lies.”

At the lowest extreme stands Mormonism.

At the highest extreme stands Eddyism.

Between the two, swings Russellism.

Russellism does not cast a halo about the lower passion of men urging their sanctification here and their deification hereafter, nor does Russellism swing to the other extreme and teach its followers that these passions, with the sorrow, and suffering, and heart-ache and heart-break of a race are not real.

The bonus which Russellism has to offer its followers is widely different from that which these other cults offer.

Russellism stands out distinctively in the world of religious cults through the fact that it offers to all a “second-chance”—an opportunity beyond the grave for every man and women, to repent, believe and have life.

According to Russellism, you can slap God in the face, do despite to the spirit of grace, and tread under foot the blood of Christ, die with foul oaths on your lips,—hating God and God’s church and God’s Christ, and everything pure and worthy and good,— and then, after a rest in the grave, in unconscious sleep, you are resurrected, to stand before an open door, that opens into life.

If there you refuse to accept Christ and have life, you are taken away to be annihilated—wiped out root and branch.

That any, there, will accept annihilation in preference to Jesus Christ and life, is hardly probable, which means that all men and women are to be saved.

Probably ninety-nine out of a hundred of the Russellite following were attracted to Russell and the Russell movement through the alleged gospel of a second chance.

This doctrine appeals and appeals profoundly to two classes of the earth's millions.

The first class has the sympathy of every right minded person.

These are the men and women who have loved ones dead—loved ones who lived and died outside the Christian faith.

To these, the Russell gospel, so-called, of a "second-chance," comes as the one ray of light, flashing into what seems to be unending, impenetrable darkness.

These men and women grasp at Russellism, with its second probation, as a drowning man grasps at a straw, and in the hope that this professed prophet speaks God's message, they are ready to honor him with their money and their support.

The other class deserves no sympathy—either of man or God.

The second class is composed of those who hate righteousness and love vice, and who will persist to the end, in a viciously immoral state—hating God and God's church and God's people.

To such as these the so-called gospel of a "second-chance" comes as a sweet morsel to be rolled beneath the tongue.

There is no announcement that God could make from His throne that would the more quickly throw the world in open rebellion to His government, and plunge the race the more quickly into every conceivable excess of sin

and crime, than the assurance direct from His throne, that every man and woman, whatever their record here, was to have another opportunity for accepting Christ and being saved on the other side of death!

You can take the bonus which each of these religious cults offers, and without their "special" revelations, and their own "substitution," they would have no semblance of authority for the promises they make.

To make their fake work, each in turn had to secure a "special" dispensation, and have ushered in a "new" revelation and it is this special key that they ask you to accept as their divine credentials, given them direct from God.

Each of these religious founders was as ignorant of the dead languages as a woodpecker, and yet each has the effrontery to ask the public to believe that they have gone back to the Scriptures, in their original languages, Greek and Hebrew, and have given to the world the "correct" interpretation of these essential passages.

Over against their assault with an attempt to translate God's word from the original, there stands the combined learning of a united church, assuring us that these abortive attempts at translation are so glaring, crude, and false, that the joke of it all is sufficiently great to throw all hell into one loud, long guffaw!

"What 'tools' we mortals be."

Mormonism runs fastest amongst those who are ignorant and passion dominated.

Eddyism runs fastest amongst those who want a religion without the "shame of the cross"—without a bleeding, dying Savior, who died as a ransom for many.

Russellism runs fastest amongst those who have loved ones dead out of Christ, or who want to live like devils

here and rise to live like angels in the hereafter.

Apart from the special prizes which each offers, these religions would never have been heard of three removes from the front door of their own home, and their home is where all lies centralize and focalize.

“Ye shall be gods,” says Mormonism.

“Ye shall not be sick,” says Eddyism.

“Ye shall have another chance,” says Russellism.

Which lie do you choose to believe?

TALK NUMBER SIX

MORMONISM

WE are urged to bury the past in the past, and let the grave of the past be closed, to be opened no more forever. If God has forgiven the past, after the past has been atoned for as best it can be atoned for, then the wise, and the sensible, and the religious thing to do, we are told, is to let the dead past remain buried forever in the past.

What man has written he has written, and that record, whether good or bad, is down on the pages of his past history, back to which he could not go, even if he chose, and a line of which he could not erase or change.

What God has forgiven and forgotten, sinful, erring, fallible man, should likewise forgive and seek to forget.

Milton's description of a hell hound does not do justice to the human fiend incarnate who, with no sense of mercy, or pity, or justice, goes digging into the closed chapters of a good man's life to parade before the public gaze any skeleton which God and time have buried.

On the other hand, when men and women come knocking at our doors, or come seeking admittance to the more sacred precincts of the heart—coming as God's special messengers, with God's exclusive message, ordinary discretion, it seems, would demand that we ask that these professed messengers produce their credentials.

This is specially true, if these men and women come

knocking at our doors, professing to be bearers of some new truth of such a far-reaching and revolutionary character that their coming is to mark a new period in God's dealings with the race.

Mormonism, Eddyism, and Russellism, come making these claims. These men and women are not to be classed amongst ordinary teachers, nor are their organizations to be classed with the average religious organization.

Joseph Smith, Mary Baker Eddy, and Charles Taz Russell, claim for themselves that which only God's special prophet or messenger dare claim.

The message that each of these religious founders brings to the church and to the world is so distinct and so out of harmony with all accepted church teachings, that to follow the path that either of these points us to, means that we must break all connection with the Church of Christ, in which we were probably born, cradled, nurtured and reared.

When we stop to consider the exclusiveness and the import that these leaders claim for their message, it seems that rubbers-on-the-feet-in-sloppy-weather prudence, would suggest that we demand from these professed prophets something of their pedigree.

Unfortunately, each of these cult founders has a past that will not stand the light of careful investigation.

If this man Smith, or this woman Mrs. Eddy, or this other man Pastor Russell—if either of these were an ordinary Christian teacher, bringing ordinary Bible truths, their delinquencies in the realm of morals, even though these lapses came while they were before the public as religious teachers, might be passed over as undeserving even incidental mention in such an article as this.

Or, if these delinquencies were charged against these

cult leaders in the days before they became God's special messengers with God's special truth, the question again might be passed over lightly, but when we take into consideration what appears to be irrefutable evidence that much of this dishonesty, impropriety and hypocrisy, charged against these cult leaders, is charged against them after they became, professedly, God's special messengers, common, everyday wisdom would suggest, and even demand, that the seeker after truth investigate the facts.

How any man or woman can make an honest investigation of all the facts having to do with the origination of these cults and their founders and still believe that either of these cult leaders is sent of God, and that the truth he professes to bring is God's special truth, is inconceivable to an unbiased mind.

These three-cent-piece-with-a-hole-in-it imitators of God's true prophets go to any ridiculous or dishonest length to make the world believe that they have little feathery wings already sprouted, and that only some freak of fate has kept them from having wings as long as a telegraph pole.

In fact, if it were not for the tragedy underlying the whole cult enterprise, the cheap attempts these cult leaders make to glorify and all but deify themselves would become a joke sufficiently great to throw all hell into uproarious laughter.

As we shall see, later, each of these religious cult builders has a great deal to say of himself, or herself, and, as we shall see, later, according to "their" reports, these cult founders were very, very remarkable somebodies.

MORMONISM—ITS ORIGINATION

The question is constantly being asked, where and how did these religious cults begin?

Mormonism is the oldest of the three, and to this movement we shall give the rest of this article.

In 1809 there came to the little city of Conneaut, Ohio, a man by the name of Solomon Spaulding.

This Mr. Spaulding was a graduate of Dartmouth College, in New Hampshire, and had served several years as a pastor in one of our Protestant churches.

Leaving the ministry, Mr. Spaulding had launched into a business career, choosing at that time the promising but rather uncertain, allurements of the iron business.

This man Spaulding was a man widely read in Bible literature and specially interested in archaeology.

To the Indian mounds in Northwest Ohio his mind often turned, and it is probable that largely through the suggestions which these mounds brought there came the religious romance of which we are to write.

Mr. Spaulding wrote a great deal, and is known to have produced at least four complete stories, none of which, we believe, were ever placed in book form.

In one of these stories, called, "Manuscript Found," Mr. Spaulding undertakes to connect the American Indian with the lost tribes of Israel. To this story the author gave some of the hardest work of his life, and he believed that he had produced, under the title of "Manuscript Found," one of the strongest and best of our many religious stories.

To his friends and neighbors, talented and educated though he was, he became a sort of a pest, through the fact everyone who visited him was compelled to sit and

listen while he read to them certain chapters from his book.

This story contained fifteen books, in which the wanderings and hardships of the Nephites and the Lamanites are recorded. These two nations spring from a colony of the lost tribes of Israel. The wanderings of these people, according to this story, were written on plates of brass, and all through these books these plates occupy a conspicuous place, until, in 420 A. D., they were sealed up and hidden away in the Hill of Cumorah, near Palmyra, N. Y.

The names Lehi, Nephi, Jarom, Moroni, were so often used in the story that they became familiar names to those who heard parts of the story read. These names, with the quaint phraseology of the work, made a distinct impression on the minds of those who knew anything about the book, while the words, "And it came to pass," occurred so often in the story, that the boys of the community nicknamed Mr. Spaulding "Old-Came-to-Pass."

These facts chronicled above are placed outside the realm of controversy, as reliable witnesses, many, testified under oath to the correctness and reliability of the above statements.

The witnesses who made oath were John Spaulding, brother of Solomon Spaulding, and his wife, Martha Spaulding; Henry Lake, the business partner of Solomon Spaulding. Added to these were Aaron Wright, Oliver Smith and Nathan Howard, who were neighbors of Solomon Spaulding; Mr. Artemus Cunningham, who spent a night in the home of Solomon Spaulding, and sat up most of the night listening to the story read.

This story, "Manuscript Found," was in the hands of the printers, in Pittsburgh, at the time of the death of Solomon Spaulding. Furthermore, this manuscript was

known to have been in the office of these printers, Patterson and Lambdin, as late as 1814, and thereafter, for how long cannot be definitely determined.

Sidney Rigdon, who was one of the three men directly responsible for launching the Mormon religion, was the intimate friend of Lambdin, of the printing house of Patterson and Lambdin, and remained so up to 1825, when Lambdin died.

Two years before the Book of Mormon appeared, Rigdon had confided in some of his friends, telling them that a book was soon to appear, translated from golden plates, and that this book was to bring about a religious revolution, and during these two intervening years Rigdon was preaching some new and startling doctrine afterwards found in the Book of Mormon, and the Book of Mormon, to those who know all the facts, is unquestionably the Spaulding story, "Manuscript Found," which designing, sinful men, plagiarized and used.

MORMONISM—ITS ORGANIZATION

In 1830, the Book of Mormon was published, and later the Mormon Church was organized, with six members.

Before the book was published and the church launched, the stage had been set and everything placed in order, and the whole damnable farce or tragedy went through, from rising curtain to last act, without a hitch.

In the olden times, when one came professing to be God-sent, both the world and the church asked for a sign, and, no matter how crude the sign, multitudes were ready to believe and follow.

The human family has not, as yet, been educated away from the dangers of these outward manifestations and demonstrations.

Mormonism carries with it a touch of the miraculous and a sufficient amount of mystery to attract a certain element of the human family.

Following out the story as Mormonism gives it, a colony of the lost tribes of Israel came to America, and from this colony came American Indians. The wanderings of these people, and the revelations which God made through them, were recorded on plates of brass, and these plates were sealed up and placed in a hill near Palmyra, in 420 A. D.

The three men who claimed to be chosen of God for the launching of the Mormon religion, which professed to bring God's further and final word to a dying race, but which, in reality, was a crude and lewd humbug, were Joseph Smith, Parley P. Pratt, and Sidney Rigdon.

To begin with, Sidney Rigdon was an eloquent, polished, erratic and uncertain character, who, for a time, was a recognized preacher in one of our Protestant church organizations, but from this organization he was finally expelled.

Later, he identified himself with a certain man who, just at this time, was founding a religious movement that has grown into one of our honored, church societies. Through his wild dreaming, and wilder scheming, and doctrines, that were positively absurd, there came a break between him and this movement, with which he severed his connections.

Later, Mr. Rigdon declared that if Alexander Campbell could gain name and fame through launching a new religious movement, he could gain greater name and greater fame by founding a new religion.

When the Mormon religion was finally launched, it seems all but certain that Sidney Rigdon was the brains of the movement.

Parley P. Pratt, the second member of this trio, can be dismissed from further consideration, in this series, by the simple statement that he was shot and killed, down in Arkansas, in an attempt to run away with another man's wife.

Back of these two men stood the man upon whose shoulders unquestioned authority and power in the Mormon world was to fall.

As soon as Sidney Rigdon had whipped the spurious Book of Mormon (a book that was practically wholly plagiarized from the book, "Manuscript Found,") into its present shape, Joseph Smith took the reins of government and every last fragment of ecclesiastical authority and financial power were made to centralize and focalize in this "professed" infallible mouthpiece of God.

Joseph Smith finally gave to the world the story of his life, and according to this story young Joseph was a very precocious child, given to deep and serious religious thinking, and a boy upon whose heart the sins of the wide world rested, and a boy whose spirit was sadly rent and torn through the hopeless division of the Protestant churches of America. Of course this was all according to the Smith story of himself.

Mr. Pomeroy Tucker, editor of the Wayne Sentinel, and the man on whose press the Book of Mormon was published, says, "At this period in the life of Joseph Smith, Junior, or Joe Smith, as he is universally named, and the Smith family, they were popularly regarded as an illiterate, whiskey-drinking, irreligious race of people, the first named and the chief subject of this biography being unanimously voted the laziest and the most worthless of the generation. He could utter the most palpable

exaggerations, or marvelous absurdities, with the utmost apparent gravity."

In 1833, sixty-two residents of Palmyra made affidavit: "We, the undersigned, have been acquainted with the Smith family for a number of years, while they resided near this place, and we have no hesitation in saying that we consider them destitute of the moral character which ought to entitle them to the confidence of a community. Joseph Smith, Senior, and his son, Joseph, were, in particular, destitute of moral character and addicted to vicious habits."

While Joseph Smith sought to exalt himself, and evidently succeeded in leading the Mormon world to believe that he was God's special mouthpiece, ushering in a new dispensation, it is evident that those who knew him best believed him to be a blasphemous fakir of the most pronounced type.

MORMONISM—SUMMED UP

Mormonism is a blasphemous swindle and a heartless and cruel cheat.

In evidence that the above statement is true, we offer the following facts:

Mormonism offers to the world a bogus prophet, in the person of Joseph Smith.

The real prophet of God must come before the world with a pure heart, and with pure lips, and with pure hands, and his walk, and talk, and business dealings, must be above question.

According to affidavits made by many reliable witnesses, Joseph Smith did not measure up to his standard in any essential and important particular.

According to many unbiased witnesses, Joseph Smith,

who claimed to stand "as God, to give laws to the people," was ignorant, untruthful, unreliable and immoral.

He came from a family of horsetraders and jockeys, and was looked upon as a man whose veracity was ever under question.

Joseph Smith, like Mary Baker Eddy, and like every other money-changer of the world of religious fakes, made everything bend and everything work toward his own laudation and material enrichment.

Every published fact concerning Joseph Smith, coming from sources other than the Mormon source, would lead an honest investigation to conclude that Joseph Smith was one of the world's greatest religious fakers.

Again, Mormonism gives to the world a fake Bible.

The Spaulding story, "Manuscript Found," is plagiarized, re-arranged, and re-written, and given to the world as God's infallible truth—and his last words to the race.

The Book of Mormon, with the books, "The Pearl of Greatest Price," and the "Book of the Covenants," is placed alongside the Bible, and for these brazen blasphemous swindles, divine authority is claimed.

Again, Mormonism gives to the world a fake priesthood.

Mormonism, with its rites and ceremonies, and fake books, and fake priests, stands between the Christ of the cross and a sinning, suffering world.

According to Mormonism, salvation is not to be had through simple faith in Christ, but is to be had alone, through following out the many requirements of the Mormon church.

For this fake priesthood Mormonism says, "Those holding the fullness of the Melchizedek priesthood (and there is no such priesthood and never was) are kings and priests of the most High God, holding the keys of power

and blessing. In fact, that priesthood is a perfect law of theocracy and stands as God to give laws to the people."

So Mormonism stands before the world, parading a fake prophet backed up by a fake Bible, and ministered over by a fake priesthood.

As passingly referred to in a previous article, "The Pearl of Greatest Price," which, with the "Book of Mormon," and the "Book of Covenants," because the three inspired books of Mormondom, has been proven to be a most glaring and deliberate fraud.

Mind you, the evidence that the "Pearl of Greatest Price" is a heartless swindle is so unquestioned that the Mormon world, which has been made acquainted with the facts, has become convinced that the book is a swindle.

Around the University of Utah, where these facts have become known, there has been a tremendous upheaval. The younger generations of Mormondom are demanding that the truth be made known, not alone concerning the "Pearl of Greatest Price," but are also demanding to know what evidence they have to assure them that the Book of Mormon is not also a swindle.

That there are good men and good women in the Mormon church, goes without saying, and yet, it is all but definitely certain that these men and women are honest, and pure, and true, not because of the Mormon religion, but in spite of it.

Amongst the leaders of Mormonism, men who profess to be God's special messengers, there have stood some of the most flagrant and unmitigated liars of the religious world.

Before the Senate of the United States these Apostles of God have stood, and, after taking solemn oath to tell the truth, they have, according to their own admissions, sworn to some of the blackest and most hideous lies hu-

man mind could well conceive, or human lips could give utterance to.

This is perfectly in keeping with the declarations of the Mormon head, Brigham Young, who, in a published sermon found in *Journal of Discourses*, Vol. IV, page 77, says, "I have many a time, in this stand, dared the world to produce as mean devils as we can. We can beat them at anything. We have the greatest and smoothest liars in the world, the cunningest and most adroit thieves, and any other shade of character that you can mention. We can pick Elders in Israel, right here, who can beat the world at gambling, who can handle the cards, can cut and shuffle them with the smoothest rogues on God's footstool. I can produce Elders here who can shave their smartest shavers and take their money from them. We can beat the world at any game. We can beat them, because we have here men that live in the light of the Lord; that have the Holy Priesthood, and hold the keys of the kingdom of God."

According to the declarations of the Holy (?) head of the Holy (?) Mormon church, lying is a virtue, and stealing has upon it God's special favor—provided, of course, that lying is done and stealing is done by those of Mormonism who have the "Light of the Lord."

No such blasphemy has ever gone into print under the name of religion.

This is Mormonism.

TALK NUMBER SEVEN

EDDYISM

BACK in 1907, the McClure's Magazine Company sent out special investigators with instructions, at whatever cost, in time and money, to secure any and all facts having to do with the organization of Christian Science and the life of its founder, Mrs. Mary Baker Eddy.

The material gathered covered almost two years as a serial in McClure's Magazine; this material, consisting of photographs, newspaper clippings, and affidavits, combines to make a story as weird and as fascinating as ever the most excitable novel could be.

In 1909, this serial was enlarged, and revised, and published in book form, a copy of which is lying before me as I write.

When these articles were appearing in this well known magazine certain of the head officials of the Christian Science went to Mrs. Eddy with the question, "What shall we do with these charges they are making?" and Mrs. Eddy tersely replied, "Nothing; just ignore them."

Since these articles appeared in book form, they have strangely disappeared from the land. To those who understand the inner workings of this organization there is no question, whatever, as to where these books went.

No man or woman, capable of thinking on the lowest level of truthfulness and sincerity, could read this damning story and have one iota of respect for the pretensions

of Mrs. Eddy, or the least of confidence in Christian Science, so-called, itself.

Briefly, we wish to lay before our readers a few of the many astounding facts produced in this book, and, mind you, these are facts, with evidence so conclusive that the most skeptical must assent to their certainty.

On February 16th, 1802, in New Lebanon, N. H., P. P. Quimby was born. Mr. Quimby took no university degree, nor did he study in any school of medicine, yet, by courtesy of his thousands of admiring friends, he was called "Dr." Quimby.

In the 30s, when Mr. Quimby had arrived at man's estate, the first wave of mental science swept over New England. Mr. Quimby had developed into an original thinker of rare mental quality, who read constantly in philosophy and science, and who was thoroughly at home and perfectly happy when he could find someone of like thinking with whom he could converse, or with whom he could have controversy.

The story of how he became a healer is too long to be discussed in this short article.

It seems that for several years Dr. Quimby groped about, trying many different methods and plans for dealing with the ills of the people. Prominent amongst these, during his first days as a healer, was mesmerism. Later, however, everything else was discarded and Mr. Quimby entered into what he considered was the greatest discovery of the age.

This discovery, or this system of healing, he refers to as "Divine Science," or "Christ Science." "The idea that a beneficent God had anything to do with disease," says Quimby, in one of his manuscripts, "is superstition." Again he says, "Disease is false reasoning. True scientific wisdom is health and happiness - False reasoning is sickness and death. This is my theory, to puff a man in

possession of a science that will destroy the ideas of the sick and teach man one living profession of his own identity, with life free from error and disease. . . . Therefore, to be free from death is to be alive in truth, for sin, or error, is death, and science, or wisdom, is eternal life, and this is the Christ."

Quimby was thoroughly convinced that he made a discovery that would do away with the ills of the human family, and that in the course of time all the world would come to accept this ideal.

To put his discovery into writing, and to teach it, and to transmit it to generations then unborn, became the passion of his life. His one great fear seemed to be that he might die before he could properly teach his discovery to others.

In six years Dr. Quimby produced ten volumes of manuscripts. On the subjects, "The scientific interpretation of various parts of the Scriptures," "The process of sickness," "The relation of God to man," "Science," "Error," "Truth," he wrote copiously.

He gave all his patients access to these manuscripts and permitted all who wished to make copies.

Dr. Quimby's writings, as a whole, were never published, and many of his manuscripts are now in the hands of his son; and from the manuscripts that still remained after Dr. Quimby was dead a complete and detailed philosophy of life and disease can be built.

Certain of his more enthusiastic followers, chief amongst them being Mrs. Eddy, compared him with Jesus Christ, but Dr. Quimby wrote a long dissertation called "A defense against making himself equal with Christ."

While Dr. Quimby made no attempts to found a church, his impulses at heart were religious impulses; in fact,

it seems that Jesus Christ was ever in Dr. Quimby's thoughts, and he sincerely believed that he had re-discovered Christ's method of healing men.

Dr. Quimby died January the 16th, 1866, and, like many another healer, he died of a disease that his discovery could not cure. In the last days of his illness a physician was called and Dr. Quimby took the medicines prescribed, without protest, though it should be said, in justice to Dr. Quimby, that he consented to call in a physician only through a desire to satisfy the demands of his family. It seems, while the family circle had the utmost confidence in the sincerity of the head of the house, and really loved him dearly, not a member of the family seemed to have any confidence in what he believed was a marvelous discovery.

MRS. MARY BAKER EDDY

In 1862, after many vain attempts, Mrs. Eddy, who was then, it seems, a hopeless invalid, succeeded in making her way to Portland, Maine, and into the office of Dr. Quimby. On arriving in Portland, Mrs. Eddy was so feeble she had to be assisted up the stairs and into the waiting room of the Doctor.

According to witnesses yet living, who chanced to see Mrs. Eddy at this time, and who were in the room when Mrs. Eddy was presented to Dr. Quimby, it seems that Mrs. Eddy was emaciated, her face pale and worn and her eyes sunken, bearing all the outward indications of a hopeless consumptive. She was introduced to Dr. Quimby as an authoress, and, with her poke bonnet and old fashioned dress, it took somewhat of a stretch of imagination to believe that there was very much of the literary streak in the woman who stood in their presence.

It seems that Mrs. Eddy began to improve from the very first treatment, and in three weeks she was ready to leave the care of Dr. Quimby, professing to have been made perfectly whole.

In coming in contact with Dr. Quimby she had found something else beside physical healing, however. She found in Dr. Quimby a man who stimulated her thinking and brought to her a vision in which, for a time, she walked like one in a new world. With all avidity she seized upon the ideas of this kind hearted benefactor, and over his manuscripts she spent hours.

On this and subsequent visits he permitted her to copy any or all his manuscripts, and he saw in Mrs. Eddy, then Mrs. Patterson, a woman who could assist him in the matter dearest to his heart—the spreading of his doctrine throughout the world, and Mrs. Eddy, it seems, became possessed with a consuming passion to bring Quimby's philosophy to the attention of all men and exalt him in the eyes of the world.

In the Portland Courier, of November the 7th, 1862, Mrs. Eddy has a long article which became one of many such articles in which she lauds Dr. Quimby as the discoverer of the age, in which she likens him to Jesus Christ.

One of the papers, in an editorial answer to this article, ridicules the whole appeal and heads the editorial, "P. P. Quimby Compared to Jesus Christ," and asks the question, "What next?"

Mrs. Eddy again took up the cudgel. She wrote in the Portland Courier:

"Noticing a paragraph in the Advertiser, commenting upon some sentences of mine, clipped from the Courier, relative to the science of P. P. Quimby, concluding, 'What next?' we would reply in due deference to the courtesy

with which they define their position. P. P. Quimby stands upon the plane of wisdom with his truth. Christ healed the sick, but not by jugglery or with drugs. As the former speaks as never man before spake, and heals as never man healed since Christ, is he not identified with truth? And is not this the Christ which is in him? We know that in wisdom is life, 'and the life was the light of man,' P. P. Quimby rolls away the stone from the sepulchre of error, and health is the resurrection. But we also know that 'light shineth in darkness and the darkness comprehendeth it not.' "

When Mrs. Eddy returned to Sanbornton Bridge, Dr. Quimby became the central figure of all her conversation. She sought, everywhere, to persuade the sick to visit him, and, in many letters to Dr. Quimby, letters which are now in the possession of George A. Quimby, a son of the Doctor, she speaks of the Doctor in the most reverential terms and repeatedly speaks of her great indebtedness to him.

When Dr. Quimby died no one felt greater grief than Mrs. Eddy, and, in a poem dedicated to the memory of Dr. P. P. Quimby, she refers to her teacher and healer in the following sentiment:

"Heaven but the happiness of that calm soul,
 Growing in stature to the throne of God;
 Rest should reward him who hath made us whole,
 Seeking, though tremblers, where his footsteps trod."

Nine years after the death of Dr. Quimby Mrs. Eddy published her book entitled: "Science and Health," and in this work she mentions Dr. Quimby only in a passing way, and makes no reference, whatever, to her indebtedness to the Portland teacher.

To those who have all the facts in the case there is no question but what Mrs. Eddy carried from Dr. Quimby's

office the manuscripts which formed the basis of her book, "Science and Health."

Up to the year 1875, when "Science and Health" appeared from the press, Mrs. Eddy, in public speech, newspaper article, and private correspondence, constantly lauded Dr. Quimby as a discoverer of a great science and constantly confessed her indebtedness to him for the ideas which she sought to bring to others.

When "Science and Health" appeared from the press, and she was charged by the Quimby followers with the rankest sort of plagiarism, Mrs. Eddy turned and repudiated every statement she had ever made, and sought by every means, fair and foul, to discredit Dr. Quimby.

In the face of all her published letters and newspaper articles, she charged Dr. Quimby as being a faker, and that he was incapable of connected thinking, and instead of her receiving anything from Quimby, whatever Quimby had of value was copied from her writings.

To throw around these absurd and false claims something of the miraculous, she tells how during a period of suffering, when she was given up to die, this revelation came direct from heaven, and during its reception she was instantly made whole. By deluded followers of this fake high priestess all this story, as given by Mrs. Eddy, "is steadfastly believed."

CHRISTIAN SCIENCE—ITS ORIGINATION

Christian Scientists, generally, believe that Mrs. Eddy was made the recipient of this new revelation about February the 1st, 1866. Mrs. Eddy says, in "Retrospection and Introspection"—which is her autobiography and of which we will speak later—"It was in Massachusetts, February, 1866, and after the death of the

magnetic Doctor P. P. Quimby. that I discovered the science of divine metaphysical healing. I have demonstrated on myself, in an injury occasioned by a fall, that it did for me what surgeons could not do. Dr. Cushing, of this city, pronounced my injuries incurable and that I could not survive three days because of it, when on the third day I arose from my bed, and to the utter confusion of all I commenced my usual avocations."

Of this incident in Mrs. Eddy's life there are half a dozen different versions, all written by Mrs. Eddy. Earlier in her life she referred to this incident, giving the Quimby method the credit for her slow recovery. Later in her life she claimed that the healing was brought about through Christian Science, so-called, and still later she claimed that it was during this fatal injury that she received this revelation from heaven, and in the reception of this revelation she was instantly made whole.

All these different versions to which I have referred, are given in full in the life of Mrs. Eddy given by *McClure's Magazine*.

Now, placed over against Mrs. Eddy's conflicting stories concerning this revolutionary happening in her life, Dr. Cushing, who is yet living in Springfield, Massachusetts, places his affidavit, with facts to substantiate his claims, which gives the lie to any and all the stories that Mrs. Eddy told.

According to the affidavit which Dr. Cushing makes, and which is far too long to even give quotations here, it seems the facts were about these:

Mrs. Eddy had fallen on the icy sidewalk and when the Doctor arrived she was found to be in a partially unconscious, semi-hysterical condition. Dr. Cushing gave her medicine every fifteen minutes until she was quiet,

and then ordered medicine to be given every half hour.

The next day Mrs. Eddy, who was moved to her home, seemed to have greatly improved, and while the Doctor called on her each day for several days, he makes solemn affidavit that at no time did he suggest or even intimate that Mrs. Eddy was seriously injured, much less fatally injured. When he finally dismissed her he dismissed her well and in her normal condition.

He further testifies that there was no miraculous change in Mrs. Eddy's condition on the third day, nor did she at any time during this illness suggest that she had received any new truth or revelation.

Dr. Cushing further makes affidavit that he called on Mrs. Eddy three times again in the month of August, which was more than seven months after she claimed to have been instantaneously healed, and that at this time he treated her for a very serious cough.

Dr. Cushing, with his affidavit, presents the records of his office with each of these visits recorded, and with the symptoms and progress of the case and its treatment.

To take all the facts of this controversy and approach them with an unbiased mind, is to be forced to the conclusion that Mrs. Eddy's own contradictory statements invalidate her claim, either that God miraculously healed her, or that He there revealed to her the principles of Christian Science.

Mrs. Eddy says that in 1866 she named her discovery, "Christian Science." From the manuscripts of Dr. Quimby it can be proven that he called his discovery, "Christian Science" as far back as 1863, and how much earlier cannot be said.

Now the question arises, did Mrs. Eddy deliberately falsify and mislead her followers by claiming that this science was not taught her by man? Possibly we can

better judge the truthfulness or the falsity of these claims by turning from this whole controversy to ask another question, and that is, "what was Mrs. Eddy's reputation for veracity?"

This question we will discuss at length in the last part of this talk. Just here we would suggest that our readers ponder these facts: Mrs. Eddy was married three times, and it isn't known definitely how many times divorced. She had one child and was considered a very unnatural mother. At the age of five she sent the child away and saw it no more for seven years. According to affidavits, several, Mrs. Eddy brought trouble into more than one home, and all but succeeded in separating several husbands and wives.

For the first few years that she stood before the world as a teacher, she was driven from pillar to post, not because of the truth that she brought, but because of her selfish, domineering, jealous and underhanded conduct. In one home where she had been received and cared for, without money and without price, she all but succeeded in breaking up the home, and when, finally, the husband and wife became reconciled and found that Mrs. Eddy was at the bottom of their trouble, they ordered her to leave the home. The day she left the Wentworth family was away from the house for the day. When they returned they found Mrs. Eddy gone, but amongst other things of a shocking nature, of which they give record by affidavit, they say, "We found every breadth of matting slashed up through the middle, apparently with some sharp instrument; we also found the feather bed all cut to pieces, and when we opened the closet door we found a pile of newspapers almost entirely consumed, with a shovelful of dead coals lying on top of them. . . . the only reason that they had not set the house on fire,

evidently, was because the closet door had been shut, and because the newspapers had been piled flat and were folded tight."

Mrs. Eddy was in the Wentworth home from 1868 to 1870, which was more than two years after she claimed to have received "Science and Health" direct from God.

Mrs. Wentworth testifies that during her stay in their home she was often ill and confined to her bed, and that she often treated her, using the Quimby method of treatment.

In a revival meeting, in Santa Barbara, I related facts as recorded above, and especially those having to do with Mrs. Eddy's attempt to burn the Wentworth home, and a dear old mother on the front seat arose and said, "What you say is true, for this occurred in the home of my own sister."

MRS. EDDY'S AUTOBIOGRAPHY

Under the title of "Retrospection and Introspection," Mrs. Eddy gave to the world, in general, and her church, in particular, the story of her life.

Like every fake prophet, or prophetess, Mrs. Eddy tries to add all the frills and frounces that an elastic imagination could possibly weave, or knit; to bolster up her blasphemous claims! The Mormon world has been sadly deceived through the fake autobiography of Joseph Smith. Mrs. Eddy, following in the footprints of Joseph Smith, undertook to put across on her deluded followers an autobiography that was just as "raw." To give our readers some idea of how unprincipled and how utterly unreliable Mrs. Eddy was, we need only refer to a few of the proven falsehoods of this autobiography.

To begin with, Mrs. Eddy tells how she was received

into the church at twelve years of age. She tells how, standing there in the Holy Place, she had a controversy with a learned doctor of divinity over certain doctrines which she, unusual child, could not believe or accept.

It seems Mrs. Eddy had a perfect mania for trying to connect up every event of her life with some striking event in the life of Christ. When injured and given up to die, it was on the "third day" that she was instantaneously raised as it were from the dead. It was at the age of twelve that she stood in the Holy Place, and, like our Lord, who at that age confounded the wise men of His day, but just as Dr. Cushing makes affidavit that she was not healed on the "third day," and that nothing out of the ordinary happened on the third day, so McClure's Magazine reproduces the page from the church record showing that Mrs. Eddy was almost seventeen years of age, instead of twelve, when she joined the church.

In her autobiography, she gives the picture of the home in which she was born, which was a very beautiful picture, indeed, and McClure's Magazine stands alongside this home the picture of the home in which Mrs. Eddy **was** born, and the home in which **she was born** was a shanty, compared with the home in which **she says** she was born.

In this book, referred to, Mrs. Eddy further says that as a child she was a very remarkable student; that early in life she became fluent in three different languages, namely: Hebrew, Greek and Latin, and that, when this revelation came from Heaven, all three of these languages left her, and Mark Twain very aptly says, "She might have likewise stated, and with all apparent truthfulness, that the United States English, likewise, left her."

Again, McClure's Magazine produces affidavits from

her classmates, and from her former instructors, proving beyond question that Mrs. Eddy was irregular in attending school, and that when she was in the schoolroom she lolled in her seat and showed every disposition to tail-end the procession.

To read "Retrospection and Introspection," apart from any and all facts having to do with the life of Mrs. Eddy, would be to readily conclude that Mrs. Eddy stood out in the world as one of the unique and one of the specially favored high messengers of the Holy God. To turn from these high-sounding phrases and this cunningly woven and beautifully bound volume of falsehoods, to the plain, uncontroverted and substantiated stack of facts, one is driven, however reluctantly, to the conclusion that never before, and probably never again, will the world witness a more brazen attempt to deceive a nation, and manipulate and make merchandise out of religion.

When men and women take this woman with her many husbands, and her known reputation for dividing homes, and her own literature crammed full of deliberate and malicious falsehoods, backed up with her egotistical, domineering, jealous, vindictive and intensely selfish and all-consuming ambitions, and place her, as some do, alongside of Jesus Christ of Nazareth, it becomes the most shocking and damnable blasphemy the world has ever known.

However, it may be said to the credit, or the discredit of most Christian Scientists, that they do not know these facts concerning the origination of their religion and the life of its founder. And this is pretty largely true, through the insistent teaching of the religion itself, that men and women who enjoy the unbroken inspiration and glorification of Science, so-called, must not read anything antagonistic thereto.

In other words, to be a good Scientist, you must, ostrich-like, stick your head in the sand pile of so-called truth and insist that all else is unreal and incidental!

It is characteristic of the devotees of Mormonism, Eddyism, and Russellism, that they will not honestly investigate any facts that would in any way reflect on the integrity of their cult builder.

To Mormonism, Joseph Smith was all that he claimed to be, a man of such sincerity, and purity, and high purpose, that through this great man God chose to send out His final saving word to the dying nations of the world.

To Eddyism, Mrs. Eddy stands out in the world alone, as the one woman possessed of such high ideas, such sincerity of heart, and such unselfishness of purpose, that through Mrs. Eddy God chose to send out His final saving word to the dying nations of the world.

To the Russellites, Pastor Russell stands out in the world of men as the one man so humble, so consecrated, and so obedient to the Divine will, that unto this man God has revealed secrets hidden from the angels, and through this man God has chosen to send out final revelations to prepare the world for the end.

We have now studied something of the origination of Mormonsim and the lives of its founders. We have studied something of Christian Science and the life of its founder.

Next we shall take up the question of Russellism.

TALK NUMBER EIGHT

RUSSELLISM

RUSSELLISM appears from a great many different sources and under a great many different heads.

No religion ever launched, in so far as name and place are concerned, ever proved quite so elusive, or quite so transitory.

Chas. Taz Russell, the founder and sole owner of this cult, is one of the wizards of the cult kingdom.

Like the proverbial flea, now you see him, and now you don't, and now you have him, and now you don't.

The church does not more than get him located under one head until here he is under another.

Here too, there is a reason.

Russellism, as Russellism—without guise or garb—does not appear very greatly to the average thinking member of the church, as most members of the church know something of the origination of the cult. But, if Russellism gets its subtle and fascinating appeals into the hands of the people, without their suspecting the source of these appeals, there is a probability that, once saturated with the Russellistic doctrine of the second probation and no-hell, these church members will grease "Pastor" Russell, take off his shoes, pin back his ears, and swallow him—shady transactions, divorce court proceedings and all.

Hence the deliberate attempts of the wily old fox to shove out his ear loads of literature under whatever head is most likely to catch the unsophisticated and unsuspecting multitudes of the Protestant churches.

Here are a few of the different heads under which Russellism appears:

Zoin's Watch Tower, Pittsburgh, Pa.

The Watch Tower and Tract Society, Brooklyn, N. Y.

The People's Pulpit, Brooklyn, N. Y.

The Brooklyn Tabernacle, Brooklyn, N. Y.

The Bible House and Tract Society.

The International Bible Students' League.

The International Bible Students' Association.

The Bible Study Club, of New York, N. Y.

The International Bible Students' Association of London, England.

"Pastor" Russell appears in Canada as President of the International Bible Students' Association, of London, England, which, brought back to its last analysis, means "Pastor" Russell cuffs, and collars, and socks, and "no-hell" literature.

In London, England, he announces himself as pastor of the Brooklyn Tabernacle, Brooklyn, N. Y. (?) and many leading pastors understood that announcement to mean, "Dr." Russell, of course, and pastor of the great Dr. Talmage Tabernacle, of Brooklyn, and, before the fraud was discovered, some leading pulpits in England had been opened to the "self-appointed" pastor.

At a "great" convention of the International Bible Students' Association, held in Washington, D. C., some few years ago, the announcement was sent out through the Associated News service, everywhere, that this great gathering of Bible students, representing the scholarship of the land, had voted, without a dissenting voice, that there was no hell, and that all pastors, everywhere, of whatever faith, were called upon by this "august" assembly to so preach and so teach!

Again, when the investigation was made, it was found

that it was "Pastor" Russell, with his grip, and collars, and cuffs, and socks, and no-hell literature.

Some time ago Sunday school teachers were notified, through neatly printed letters, that a Sunday school periodical was soon to be published from New York, and that all Sunday school teachers who would send in their names would receive this periodical six months free, and thereafter, if they wished it, for ten cents a year. Investigation proved that it was the sly old fox dropped down in New York, with his grip, and collars, and cuffs, and socks, and no-hell literature.

His main works which appear in several volumes—books that have had a wide sale, for they sell at a very nominal cost—have likewise been shoved and sold under different heads.

Under the well known title of "Millennial Dawn," these books were circulated throughout the nation.

People were warned by pulpit and press to beware "Millennial Dawn," and the books were guarded against, and so the wily "pastor" changed the title to the more modest and more deceptive title under which they now circulate, that of, "Studies in the Scriptures!"

In Iowa a prominent club woman, who held official position in the club kingdom of that state, told me how, at their meeting of the Federated clubs, a proposition had been made to them from some great religious association, that if they—as clubs throughout the state—would get the papers of local circulation, through the towns and cities, to agree to run a religious department each week, this religious association, of an "interdenominational" type, would furnish plate matter free to these papers, and for the service which these women rendered in signing up these papers, one department each month

would be given to the publicity work of these clubs—this Interdenominational Association, of course, setting the stuff for the women and furnishing the plates, as usual free of cost to the papers.

These women were elated over such a magnanimous proposition, made by this great Interdenominational Association, and plans were under way to close the contract, when someone, somewhere got suspicious. An investigation resulted, and, as a result of that investigation it developed that back of it all there were the whiskers, grip, collars, and cuffs, and socks, and no-hell literature.

And according to these cultites, the end justifies the means, for once they get their hook into the people, recruits and money flow fast!

More subtle than Mormonism and more subtle in—operation—than Eddyism, is Russellism.

It appears in many guises and under many heads and from many sources and many tongues.

“PASTOR” CHAS. TAZ RUSSELL

Of “Pastor” Russell’s earlier days very little is known.

He first appears on the horizon of human activity as the affable custodian of a shoe, shirt and sock foundry, at Alleghany, Pa., which business he had inherited from his father.

Back in these days, so rumor has it, he was given to more or less religious controversy, and so-called religious investigation.

Like Joe Smith and Mary Baker Eddy, his schooling never advanced beyond the rudimentary commonalities of Readin’, and Ritin’, and Rithmatic.

With grey beard and patriarchal appearance, backed up with pleasing personality and a few well worn and badly abused Greek phrases, he easily led the gullible,

untrained multitudes, to believe that all wisdom, man-evolved and God-created, somehow focalized and centralized in that shapely head.

For years he posed as a Greek scholar, and when in one of his many trials, he was asked the point blank question, "Are you a Greek scholar?" the answer was in the affirmative, and positively so.

When the attorneys for the defense passed over a Greek alphabet and asked him to read the alphabet, he had to confess, in great confusion, that he did not even know the Greek alphabet.

He made the mistake that "Ma" Eddy did not make.

"Ma" Eddy says that she was not alone well versed in Greek, but likewise in Hebrew and Latin, and when this revelation—Christian Science—came to her it knocked the Greek, Hebrew and Latin fillin' out of her, so to speak, and she could talk them no more, forever.

There was no chance to run "Ma" Eddy into the trap that "Pa" Russell got into.

Like Joe Smith and "Ma" Eddy, "Pa" Russell had his disappointments and sorrows in the realm of marriage.

All three of these so-called "Messengers" had their episodes before the courts.

The Brooklyn Eagle, one of the great dailies of the east, issued a special edition which was given wholly to Pastor Russell and the shady chapters of his rather eventful career.

The Brooklyn Eagle gave the testimony of the divorcee proceedings in which Mrs. Russell sued her husband for divorce on the grounds of improper conduct toward other women.

Her decree was readily granted.

The Brooklyn Eagle gave the court proceedings in

which "Pastor" Russell was again called before the bar, through an unlawful attempt to defraud his wife out of her dowry rights.

The Brooklyn Eagle devotes special space to the greatest advertising—or what was attempted as the greatest advertising—stunt "Pastor" Russell ever pulled off.

The publicity tide was running low, and it is probable with that decline there was a corresponding decline in the financial returns of the cult enterprise.

One day the religious and secular world was apprised of the fact that a certain "Commission" had been formed—"Interdenominational," of course, to make a tour of the world in an investigation of "Missions." All that anyone seemed to know, was that this "Commission" had been formed; but by whom, or of whom it was to consist, no one seemed to know.

Much publicity was given the movement, both at home and abroad. The writer of these articles has been in one city, away from the home-land, where this "Commission" stopped.

Leading church men met the "Commission" and drove it to schools and mission stations, with no question as to its reliability and integrity of purpose.

These good people were greatly mortified and chagrined when they found it was the Russellite clique, with the wily old fox at the head.

Around the world this noted (??) "Commission" went, and finally this painstaking (???) and far reaching investigation was ended, and the commissioners (????) were landed back on the home shore.

Through such periodicals as the Saturday Evening Post, with a whole page ad., which cost a lot of money, this "Commission" reported out to the churches, and

the world, the utter, and pitiable, and sickening collapse, of missionary enterprises in the Mission lands.

And, just as this noted (???) "Commission"—composed of "Pa" Russell, with whiskers, grip, collars, cuffs, socks and no-hell literature, backed up by a few flunkies, or stray dogs of the religious kennel, had finished advertising its great investigatory tour of all lands, and had its big balloon greatly inflated, something happened and the old "gas-bag" fell to the earth as flat and as dry as a six-year old strip of snake hide.

What had happened?

Alas and alack, for that noted (?????) "Interdenominational Commission"—the Brooklyn Eagle had wind of what was being planned, and so, at a great expense, it delegated a special "Investigator" to take the trial of this noted (???) "Interdenominational Commission" and salt down the facts.

These facts the Brooklyn Eagle had ready, and when that big balloon of publicity was shot up from the Russellite Street Carnival, the Brooklyn Eagle trained its gun and pulled the trigger, and there was nothing to do but bury the remains.

According to affidavits, clippings and illustrations galore, it was shown that while the "Pastor" reported back an investigation of missionary conditions in land after land, that about all this commission did was to change trains, or go from boat to train, or train to boat, in these lands.

The whole venture was an advertising stunt, impure and unwise, and was never intended as a serious investigation of actual conditions in the mission lands.

To the papers, large and small, throughout the nation, where, through free space and bought space, the Russell sermons are weekly published, there was sent the usual

“Pastor” Russell sermon, with an introductory and explanatory note, telling how “Pastor” Russell preached the following sermon in such and such a city, in such and such a land, to a great crowd, when facts were, as produced by the Brooklyn Eagle, in city after city where this “Commission” reported back great sermons to great crowds, “Pastor” Russell did not preach at all, and when he did preach, in this great advertising tour, it was the same sermon, practically, all the way around.

With this fake tour, and with the unsavory proceedings of the divorce courts and its subsequent developments, added to his “Miracle Wheat” episode and other questionable transactions, the Brooklyn Eagle made life miserable to the “Pastor” and his no-hell fraternity, and, finally, patience ceased to be a virtue, and “Pastor” Russell sued the Brooklyn Eagle for a large sum of money. When the case was tried, the attorneys for the “Pastor” warned the jury that “Pastor” Russell was known around the world, and followed as a man of God by hundreds of thousands, and that a verdict for the Brooklyn Eagle would be tantamount to branding “Pastor” Russell as a fake and a fraud, and thus would create doubt in the minds of many, but the jury hastily returned its verdict, and the verdict was in favor of the Brooklyn Eagle.

“PASTOR” RUSSELL’S CLAIMS

To begin with, “Pastor” Russell announces himself as an “Interdenominationalist,” when facts are, he is an “Anti-denominationalist.”

By announcing himself as an “Interdenominationalist,” he strikes a popular chord, for the trend of the age is toward interdenominational thought and work.

Were he to announce himself for what he is——an “Anti-denominationalist”——he would scare off the wary, and erect a barrier between his work and the great church of Christ, which he seeks to proselyte—a barrier that would practically bar him forever from any inroads into the church.

So, again, there is a reason why he chooses to call himself an “Interdenominationalist.”

Belonging to no denomination, and calling upon his followers to withdraw from the organized church of Christ, he stands out in the religious world as an “Anti-denominationalist.”

Again, when stepping into the limelight as the originator of a new and better way, with a copyrighted schedule for divine action, he worked his usual little gold-brick stunt, by announcing himself as “Pastor” Russell.

This honored title, by the church bestowed, was used as a guise under which to operate.

He had no church of his own, and had never been ordained or appointed by any church, and the title was self bestowed, and therefore a travesty on the honored office to which men of God are appointed by the church.

When scathingly denounced by the indignant pulpit and press for these hypocritical and false pretensions, he had a certain little handful of his jumping-jacks to pass through some sort of a farce or tragedy in appointing him their “Pastor;” so now he claims to be a legitimate child, in the recognized ministry.

In moving to Brooklyn, N. Y., “Pastor” Russell did two shrewd things. In the first place, he called his little two-by-seantling church, “The Brooklyn Tabernacle” (?) and the Dr. Talmage Brooklyn Tabernacle is known around the world, and naturally, and as was anticipated,

“Pastor” Russell, through this effrontery and trickery, came into much of the publicity fruits of the Dr. Talmage world-wide ministry.

The second wise thing he did—wise from his viewpoint and purpose—was to buy the old Henry Ward Beecher home, coming into another sacred circle that gave him a leverage under the hearts of the people that counts for him and counts largely.

To men and women who know all the facts, “Pastor” Russell’s attempt to parade in the clothes of a Dr. T. DeWitt Talmage, or a Dr. Henry Ward Beecher, is just about as incongruous as it would be for a pismire to undertake to carry a bale of cotton in its mouth.

Pictures of “Pastor” Russell seated in the chair or the library of the late Dr. Henry Ward Beecher, or from the “Brooklyn Tabernacle, New York,” will naturally appeal and appeal profoundly to a certain element of people at home and abroad, and this is only some more wise turns of the sly old fox for effective publicity.

As an advertiser, “Pastor” Russell can give the average advertising specialist the inside track, with a 100-yard advantage in the get away, and then beat him under the wire, and by so great a lead that the other fellow can only be located by the dust.

Through paid space in magazine, newspaper, by leaflets, tracts, booklets and books, the Russellite appeal is scattered broadcast throughout the land.

From lakes to gulf and coast to coast, you will find it rather difficult to find a nook, or corner, or valley, or mountain, where this literature has not crawled.

The end, again, justifies the means, for once men and women are reached and once they are converted to the Russell cult, there is no church to build, and no paid

ministry to support, but rather, all gifts—and they are many—are turned toward the Brooklyn “till.”

The Watch Tower and Tract Society, through which the business end of the Russell cult is handled, has according to evidence introduced at the Russell trial, received over two million of dollars in a few short years.

This organization, according to this testimony, has 50,000 voting shares of stock, representing several millions of dollars, and, of these 50,000 voting shares of stock, “Pastor” Russell owns 47,000 shares—the other 3,000 shares being divided amongst the few men who give the movement some semblance of an organization, and who meet once a year to concur in the re-election of “Pastor” Russell as president and chief manipulator of the widely advertised Russell wares.

Like Mormonism, and Eddyism, Russellism has its forms of organization and its different “officers and directors,” but when it came to the actual question of authority these puppets of Mormonism, and Eddyism, and Russellism, have about as much weight as does the average Arkansas backwoodsman, when it comes to the revision of the tariff, or the building of a merchant marine.

Russellism makes a world of noise over the fact that no public collection is ever taken in a Russellite service.

This is true for the simple reason that Russell has found a better way to get money.

Prophesying the end of the age in October, 1914, multitudes of his followers poured their money into his till, in ever increasing golden streams, and now that that event has passed and nothing happened, he will concoct some other porous plaster, by twisted word, or special revelation, that will draw the coy dollar from the depleted purses of his deluded dupes.

According to the evidence of the well known trial of the noted "Pastor" Russell versus The Brooklyn Eagle, it was found that this noted no-hell and second propagandist, while predicting the end, and gathering the material emoluments of such a prophecy, was also the head, or the dominant factor, of more than a half dozen other corporations—amongst them a Rubber company, and a Turpentine company, and an Asphalt company, and a Lead company, and a Cemetery company, etc., etc.

"Pastor" Russell has crossed the continent on special trains of palatial Pullman cars, being lauded and applauded by the Russellite fraternity as though he were a king.

All this pomp, and splendor, and glitter, and glamor, with which this noted "no-hellist" and "Second-probationist" has been surrounded, will one day evaporate and the world will know him for what he is, a false prophet, prophesying lies.

TALK NUMBER NINE

THIS is the United States of North America. This is the land over which floats the Stars and Stripes.

This is the land in which every man has the right to worship God according to the dictates of his own conscience, and if dissatisfied with the God the Christian worships, he has the right to build for himself a god that better suits his conventions or conveniences.

America has been the haven of refuge for the oppressed of all nations, and into this haven multitudes have poured, bag and baggage, tags and taggage, with all their kith and kin.

In a religious sense America has become the melting pot of the world, and the problems of the church of Jesus Christ are legion, and these problems of the church of today will be added to for the church tomorrow, and there will be a corresponding increase in these problems on and on, until Jesus comes.

To the several score of variated and variegated religions that these foreign peoples have brought to these calm and peaceful (? ? ? ?) shores, there has been added a score or more of cults, and isms, and schisms, and clans, and cliques, and ticks, that the devil has turned out of his hastily and rudely constructed cult factories here in the home land.

Amongst all this jar and jangle, rant and wrangle, created by conflicting creeds and deeds of the cultites,

there stands—looming high over all—the organized Church of Jesus Christ.

With the problems that confront the church, today, and with the added problems that are to be placed before the church, tomorrow, it is of supremest importance that the church of Jesus Christ arise to the emergency, and definitely get on the job for Christ, and home, and native land.

The tragedy is, that while the church looms large over all, it is often true that she looms large in her magnificence and majesty, as about the most dignified, ossified, petrified and “cussified” institution that the sun shines upon.

No, certainly, we do not mean the whole church, or any large part of it, but there are churches that are so worldly, indolent, selfish and inactive, that their pitiable condition is sufficient to make an angel weep.

This is the one secret of the rapid growth of the cult world, or kingdom.

If the church of Christ were thoroughly consecrated, and aggressively evangelistic, ringing out on the whole Bible as the inspired truth, there would be very little soil in which these cliques and ticks could propagate their species.

With a spirit-filled, and spirit-led, and a Bible-taught church, these cultites would stand just as little chance for finding proselytes in the average Christian church, as a brain specialist would have of finding brains in the head of the average society girl!

This is the land of liberty, so we sing and so we teach.

Some men and women, however, have ever confounded liberty with lawlessness, and their ideas of liberty carry with them the right to re-write the Bible, re-set all the

spiritual guide-posts, slap God in the face, and run riot, generally.

There is such a thing as "religious intolerance," which is destructive to the highest ideas of the Christian faith.

On the other hand, there is such a thing as compromising, namby-pamby "religious tolerance," that may spell out great disasters in the religious life of a nation.

Christianity restricted, despised and persecuted, has ever been Christianity pure and powerful, while Christianity unrestricted, praised and popularized, has always been Christianity powerless, fruitless, impure and pitiable.

An old proverb reads, "God gives liberty, but the devil gives liberties."

God intends that men and women should be free within the Ten Commandments, the Sermon on the Mount, and the Thirteenth Chapter of 1st Corinthians; but the devil seeks to have old humanity take liberties with the liberty which God gives.

Thus a million crimes have been committed against God and humanity under the beautiful cloak of liberty.

These cult builders not alone demand the right to think and act entirely independent of the plainly written Word of God, but they hold it as their right, also, to take the inspired and infallible truth and manipulate it and mutilate it as they choose.

Further, they reserve the right to place alongside the Bible their ludicrous concoction of consummate asinine falsehoods, and for this ludicrous concoction they have had the brazen effrontery to claim equal authority with the Holy Bible.

The attempt of these cultites to substitute for the Bible is a subtle and satanic effort to discredit the Holy

Bible and to subvert the faith of the child of God.

Apart from the special revelation which each claims he or she received from heaven, neither of these cults would have one word of authority with which to bolster up its religious framework, or, more correctly called, "frameup."

Mormonism, Eddyism, and Russellism, are the "Lazarus-triplets" of the Twentieth century, in that they are found lying on every church door step, begging the passers by, to hear, and heed, and join them, ere they die.

They are the three most notorious proselyters of the world's history, and, like Lazarus, they actually exist on the crumbs that fall from the average church table.

Mormonism, and Eddyism, and Russellism, are made up almost exclusively of men and women who have sifted and drifted from the organized church of Christ.

THE SURE PREVENTIVE

These three great cults are before the American church.

Practically every community knows something about some of these cults, while most communities know a great deal about all three of them.

It is only a question of time until every community will have these proselyting wolves howling in the yard of the church and standing at the door of the home.

These cults cannot be ignored, for the simple reason that they prefer nothing better than that they be allowed to continue their underhanded work of destruction, without publicity or detection.

Again, if you leave them alone they will not leave you alone.

In seeking to protect the church from the specious ap-

peal of these cultites a dram of preventive is worth more than a whole ocean of cure.

In fact, when a Protestant church member crawls into the cult hole he usually takes the hole in after him, and to try to get the saving Gospel of Jesus Christ through all the barriers that stand between the soul-saver and that cult convert, is just as fruitless an undertaking as to try to shoot the Gospel into the benighted heart of the average cigarette sucking buck or dancing buckess of the ordinary bung-tung society circle.

When a man or woman swallows "Grandpa" Smith, or "Ma" Eddy, or "Pa" Russell, there is a certain important part that the devil seems to play, through which the swallowing process is carried out with very little suffering to the patient, and after which there seems to come profound slumber, or stupefaction, that continues until death.

The prayer that mother taught us is changed, in the cult kingdom, to read:

"Now I lay me down to sleep,
While all around me cultites creep;
If I should die before I wake,
All that remains the cultites take."

While many thousands of men and women have eventually been saved from the ranks of the cultites, to be received back into the organized church of Christ, most of them have returned, it seems, not through any appeal made from the outside, but rather through a disillusionment and an awakening that came through the hypocrisies and dishonesties of those of the inside.

It is a fact also, and a sad fact, that most of these returning prodigals return with faith shattered and must

be sent to the hospital of the church, rather than to the battle front.

The only hope for multitudes in the church is that teachers and preachers shall bring them the truth concerning these cult movements in advance of the coming of these workers from the cult kingdom.

This is a forlorn hope in some communities, for if the cultite should postpone his coming until fifteen hundred years after Gabriel blew his horn, he would arrive fifteen hundred years before some preachers and teachers got to the people with God's truth about these damnable heresies.

If the seven-year-itch were eternal life, generally prevalent and highly contagious, some people in pulpit and pew would not be able to catch it in a million years.

The cultites cannot get a footing, much less grow, in a community where the people are vaccinated, fumigated, and saturated, with the whole Bible and with facts concerning the subtlety of these cult appeals.

To begin with, the people must be thoroughly indoctrinated with a whole Bible—all its fundamental truths.

While it is true that it is often the spiritually minded who chase off after these fads of the cult world, it is never the spiritually taught. The spiritually minded are always the most susceptible of all religious dupes, unless their spiritual mindedness is backed up and hedged about with an intelligent grasp on the unchanging and unchangeable verities of God's book.

While we are seeking, on the one hand, to teach our men and women the fundamentals with which the cultite plays fast and loose, we must also kindly and plainly lay before the people the astounding and all but unbelievable facts having to do with the origination, manipulation, and propagation, of the cult faith.

To insist that to warn the unsophisticated of the household of faith concerning these cunningly constructed combinations of falsehood, is to the more quickly alienate men and women from the church and from Christ, and the more quickly drive men and women to the cult cliques, is to mouth over the self-worn, moth-eaten excuses that the average indolent, lazy lout has to offer who is too preoccupied with society, or too badly affected with the "setter-itis," to guide the people or guard their soul's eternal interests.

There will be more or less of a commotion in the average church, where scores of men and women are hanging on the edges of cultdom (and who will eventually go over to the cult kingdom), when a preacher gets up and fires into the ranks of these proselyting cult movements; but, those who go out under such a commotion are those who will eventually go anyway, and they had better be gotten rid of before they succeed in infecting the whole church body with their cult virus.

The enemy on the inside is a thousand times more dangerous than the enemy on the outside.

If I were a pastor, just so soon as I found that any of my members were infected with the "cult-phobia," I would seek to isolate them, and if there was no chance to cure them of their "cult-phobia" I would cut the diseased part off the church body, by amputating them from the church roll.

The pastor who lets these cult workers and sympathizers run unrestricted through the ranks of his church membership, for fear that to denounce them would be to offend some men and women who chance to sympathize with these cultites, is a thousand times less excusable than the shepherd that refuses to kill the wolves, or inter-

fere with their killing the sheep, for fear that some of the sheep may be in sympathy with the wolves.

A non-committal attitude on this question may be chargeable to an honest attempt to do the wise and best thing, but more often is traceable to incompetence, ignorance, or spiritual criminality—and sometimes, we fear, to all three, with indolence thrown in.

The time to lock the door is before the horse is stolen.

There is no use preaching against the dangers of an unlocked barn, after the barn has been stripped of every living animal but the chicken mites.

We do not believe in calling all hands to kill the wolves, when there are no wolves, but we do believe in a lecture occasionally on wolves, and a little preparation for warding off attack when they come, especially so if they are running at will through the land, and reports indicate that they are headed our way.

What should the church be taught?

First, the church should be taught that the Bible is a completed revelation, and all that is necessary to save the race is written there, where all can read and understand.

Second, the church should be taught that when any man or woman comes knocking at the door with a professed "Newer Revelation" with a so-called "key" with which to unlock their particular brand of religion, it can be marked down as an uncontrovertible fact that that religion is of the devil.

Mormonism, Eddyism, and Russellism, belong in this category, and the man with afeverage intelligence needs only to ponder the following facts to be thoroughly convinced of their satanic origin.

A FINAL REVIEW

We have found that there is no exposition that brings greater revelation to the average worshiper, or that more thoroughly convinces the average man that these "Isms" all flow from one foul source, than that which stands three great cults side by side with their striking and damnable similarities exposed.

Preachers, everywhere, should ring out loud and long on these similarities.

FIRST: The churches, everywhere, should be taught that each of these cults has its own distinct field, and, assiduously and indefatigably, each, in turn, is working the field that the head of cultdom has assigned each to work.

These cults could work without perceptible conflict in the average community, not because they are agreed on the doctrines they bring, for there is not one essential doctrine on which they agree, but they could work side by side, for the simple reason that they have their distinct classes to which they appeal, and there is a very little overlapping.

Mormonism appeals to the ignorant, unthinking masses.

Eddyism appeals to the "high-flying" classes.

Russellism appeals to the people who stand between these other two extremes.

Each of these cults brings a message that specially appeals to the distinct class to which it goes, and these three cults cover the whole of humanity's several levels, as the waters cover the sea!

SECOND: The churches, everywhere, should be taught, that these cults flow from fountains that are impure.

Mormonism flows from a loud smelling fountain.

Eddyism flows from a loud smelling fountain.

Russellism flows from a loud smelling fountain.

A druggist had a barrel of moth balls poured into his show window with a sign over them "FIVE CENTS PER POUND."

A darkey entered with, "Boss gimmie 5 cents woff of th'm brefflets."

It is possible that the founders of the cult kingdom eat moth balls for "brefflets," but even then, it would take something more than moth balls and lime to cover up some of the loud-smelling places in the life work of most of the builders of the cult world—and this, too, after these men and women professed to become God's special channels of truth to the world.

Can a fountain that is confessedly impure send forth waters that are pure, and clean, and sweet?

In the cult world the answer is a positive "yes," but everywhere else, it is an emphatic "NO."

THIRD: The churches, everywhere, should be taught that down through the centuries, since Christ died, holy men of God have taught us that the Bible contains God's saving truth for all ages, and that saving truth is so plainly written that a "fool need not err therein;" but each of these cults brings some added revelation, which places God's book in a secondary place, or, rearranges God's book and rewrites God's book, to fit the hodge-podge, or hocus-pocus of their cheap imitation.

There is no room for compromise here.

If Mormonism is right, and it brings God's final word of saving truth to the world, Eddyism and Russellism are malicious and damnable lies.

If Eddyism is right, and it brings God's final word

of saving truth to the world, Mormonism and Russellism are malicious and damnable lies.

If Russellism is right, and it brings God's final word of saving truth to the world, Mormonism and Eddyism are malicious and damnable lies.

And, if God's word is true, just as it stands, bearing to the world God's saving truth, clearly written, so that a fool may run and read and understand, Mormonism, Eddyism, and Russellism, are alike, in that they are malicious and damnable lies.

There is no use to smooth over and gloss over this issue.

There must be no meaningless palaver here.

The man who compromises with a cult that attacks the integrity of the church and the deity of Jesus Christ is a pusillanimous puppet—a betrayer of the church and the Christ of the church.

FOURTH: The churches, everywhere, should be taught that each of these cults makes an attack on the Deity of Jesus Christ.

In Mormonism, Jesus Christ was one of many Saviors.

We may become a Savior, too, and not alone be instrumental in saving the living, but, by being baptized for the unsaved dead, we can wash away their sins and prize them into heaven.

Christ's blood, shed on Calvary, was not for our sins, but for the sins of Adam.

In Eddyism, Christ died as an example of perfect love.

His blood, shed on Calvary's cross, had no more to do with our sins than when it was flowing in His veins.

In Russellism, Christ's death on the cross was a man's death, and nothing more.

The man Christ Jesus was annihilated on the cross,

and the body did not rise from the dead—probably was dissolved into gas!

Thus these cults not alone substitute for the Holy Bible, but they substitute for the Christ of God, the world's Redeemer, whom God has sent.

FIFTH: The churches, everywhere, should be taught that, while each of these cults profess to bring God's saving truth to these last days, each in turn has been worked to the limit on the question of the dollar, and each has turned millions of dollars into the hands, or the pockets, of its founders.

In each of the cult movements all moneys have centered back into the pockets, or the hands, of the man, or woman, who founded the movement, and, in all the history of the world, never have three religions been made merchandise out of—or never have the deluded dupes of a religious movement, been made merchandise out of—as in Mormonism, Eddyism, and Russellism.

With "special" and "exclusive" revelation for sale, each has had a "gold-brick" swindle with which to work the "workable" millions of the nation, and through their "special" revelations they have been able to secure an all but unlimited supply of cash.

Apart from the "special revelation" which each claims Mormonism, and Eddyism, and Russellism, would never have been heard of.

SIXTH: The churches, everywhere, should be taught that these cults hold out to the prospective convert a special bonus that the Bible does not authorize and the convert never receives.

Mormonism offers what is tantamount to free reign to lust, a chance to work out our salvation and a chance to become saviors for men alive and dead, with a heaven

in which lust is glorified, and in which there is a fine prospect for one to become a sure enough god.

Eddyism offers deliverance from all aches and pains, all sorrows and cares, all fear of death, or judgment, or hell, or damnation. In fact, anything you want, the Eddyite will offer you.

Russellism offers a second chance for all, on the other side the grave, and annihilation if you refuse the second chance. This offer has a human Christ and a human sacrifice back of it.

Apart from their "special revelations," which they have to sell to the people, of course, they have no authority for their promises which they hold out, but, with their "special revelation" they have the credentials, sufficiently authoritative for some, with which to back up their loud claims.

If a fellow decides that the organized church of Jesus Christ is a swindle, and the Bible a lie, and the cult world has the truth that saves, he has then got to decide which of these three has the truth, for they haven't all got it, for in doctrine they are the antipodes of religious teaching and thought.

The day of the cult kingdom's overthrow has come, when the church of Christ gets on the job, with an intelligent and continuous campaign having to do with the subtleties and the blasphemies, and the tragedies, of the cult world.

Now is the time for the church to act—NOW.

